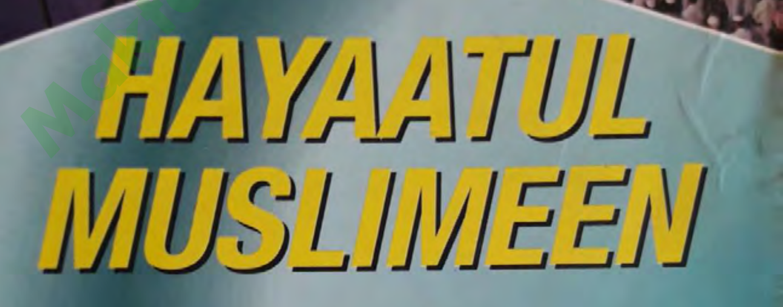


حیوۃ المسلمین

Maulana Ashraf Ali Thanvi

HAYAATUL MUSLIMEEN



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Whoever practises righteous deeds, be it male or female, while he/she has Imaan, then assuredly, We shall grant him/her a wholesome (i.e. peaceful and honourable) life. And we shall certainly reward them (the pious ones) in return for their righteous deeds.

(Qur'aan, Surah Nahl, Ayat 97)

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INTRODUCTION

Rasulullah (sallallahu alayhi wasallam) said:

> *"Verily, Allah will send for this Ummah at the beginning of every century a person who will renew (reform and renovate) for it the Deen."*

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmatullah alayh) was one such Mujaddid (Reformer) as is mentioned in the hadith of Rasulullah (sallallahu alayhi wasallam).

The condition of the Ummah at all levels and in all spheres of life is dismal and deplorable. The Ummah is grounded in the quagmire of decadence. It's state of dishonourable existence is indeed heart-rending to those who understand the value of Islam and the true position of the followers of Islam. The way of life of the Ummah in present times and the Islam handed down by Muhammadur Rasulullah (sallallahu alayhi wasallam) fourteen centuries ago are entities widely divergent and poles apart. There is extremely little affinity between the present Ummah and the Islam of the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Spiritually, morally, culturally, socially and politically, the Muslim Nation has fallen to the lowest ebb. The Muslim Nation is bankrupt in all spheres of its life in relation to Islam.

The pitiable condition of the Nation of Islam besides its stagnation in the morass of corruption and degeneration in which it flounders, is its steady sinking into greater destruction. The Ummah is smitten with some incapacitating disease which had destroyed its moral and spiritual fibre, which had sapped its life-blood and which has made Muslims the slaves of the kuffaar. The disease has brought the Ummah crashing from its position of grandeur and glory which once was its capital.

The former grandeur of the Ummah was raised on the foundations of the highest kind of spirituality and morality. This spirituality and morality which constituted the springboard from which the Ummah of Islam took off in its flight of glory to attain the loftiest pedestals and pinnacles of grandeur and power, was Islam the Rope of Allah-that Hablullaah-stated in the following aayat of the Qur'aan Shareef:

> *"And, hold on firmly all of you onto the Rope of Allah and do not split up (among yourselves)."*

Since the Ummah, in the truest sense of the command, in its early stages gripped this Hablullaah with might and power, it took hold of the powerful and unbreakable Divine Bond stated in the following aayat:

> *"Verily, they grabbed hold of a powerful handle; there is no break for it."*

But, alas! The disease has ruined the Ummah. The Ummah is lying sprawled and prostrate, not in Sujood, but on it's Face at the feet of the kuffar to be buffeted and manipulated in the conspiracy to fulfil the desires of the kuffaar. No longer is the Ummah holding on to the Rope of Allah.

In Hayaatul Muslimeen or the Life of the Muslims, Hadhrat Hakimul Ummat diagnosis the disease of the Ummah and provides the prescription and the remedy for the sure cure of the Ummah. The prescription is the result of the diagnosis of one who has been sent by Allah Ta'ala for this purpose. The remedy offered is not a personal concept, not some new-fangled product of the human mind gone astray. It is the remedy given by Rasulullah (sallallahu alayhi wasallam). It is then this divine prescription which the great Mujaddid offers.

Since the disease has gripped and blinded the Ummah at all levels, this prescription offered in Hayaatul Muslimeen is for the entire Ummah. It is in fact the true and only panacea for the ills of the Ummah. It is the one and only alchemy of happiness and success for this Ummah which although following the norms and cultures of the kuffaar, still positively asserts its allegience to Allah Azza Wa Jal. Since Hayaatul Muslimeen is written for all Muslims, Hadhrat Hakimul Ummah had endeavoured to keep it as simple as possible so that the Muslim masses may easily comprehend. Simplicity is the thread which runs throughout the book. In

fact, the greater portion of the book consists of Quraan and Hadith narrations, for it is the Qur'aan and Hadith which were the foundations on which the superstructure of Islam and the Ummah's glory were erected by the Sahaabah (radiallahu anhum).

The remedy offered by Mujaddid Hadhrat Hakimul Ummat (rahmatullah alayh) is simple, divine, the one and only cure, the certain cure for the Ummah if only the Ummah can rise to the occasion and accept the remedy!

MUSLISUL ULAMA OF SOUTH AFRICA

TRANSLATION OF THE KHUTBAH

All praise is due to Allah Who has revealed in His Kitab:

> *"(What!) Is he who was dead, then we gave him life and created for him a light with which he walks among people, the same as one who dwells in darkness, unable to emerge from it?"*

Salaam and Durood upon His Rasool whom He ennobled with His Kalam (Speech - the Qur'an). And, Allah Ta'ala says:

> *"Similarly have we revealed to you (Muhammad) a Rooh (i.e. Wahi) of Our Command."*

He (Muhammad) called his Ummah to the munificent thawaab of it (Wahi). Allah Ta'ala says:

> *"O people of Imraan! Answer Allah and the Rasool when they call you towards that which will enliven you."*

Muhammad (sallallahu alayhi wasallam) steered the Ummah towards the lofty and glorious heights of Wahi. Allah Ta'ala says:

> *"They (the true Believers) --- Allah has established Imaan in their hearts and has aided them with a Rooh (spiritual power) from Him."*

Verily, Allah Ta'ala says:

> *"Whoever practises righteousness be it male or female, and he (or she) is a Mu'min, most assuredly We shall grant him (or her) a prosperous worldly life and (in the Aakhirah) We shall reward them for the virtuous deeds they practised."*

And, Allah Ta'ala says:

"Whoever turns away from My Remembrance, verily for him is adversity (even before Qiyaamah, i.e. in the grave) and We will resurrect him blind on the Day of Qiyaamah."

Regarding the people of Jahannum, Allah Ta'ala says:

"Neither will they die therein nor will they be alive."

Thus the life in the Fire will be a life of misery in which there will be no comfort and prosperity. Although that life will not be death, it will also not be lite.

On the basis of these Qur'aanic aayaat and numerous others, the authoritative (Muhaqqiqeen) Mufassireen have asserted that true spiritual life and the life of the Hereafter as well as the worldly life are rights which belong exclusively to the obedient servants of Allah Ta'ala. This conclusion is manifest from the many Qur'aanic verses. Inspite of the clarity of this issue our Muslim bretheren have become grossly forgetful of it and behave as if they have never heard of the basis and proofs of this claim of the Mufassireen. Their indifference is so stark that one gains the impression that this matter and its proofs never even crossed their minds.

The two kinds of existence mentioned earlier are the worldly life and the life of the Aakhirah. Regarding the Aakhirah, they (our bretheren) do recognize to a degree that it is exclusive for the obedient servants of Allah Ta'ala. But, in so far as the life of this world is concerned, the thought of it being the exclusive right of the obedient servants of Allah Ta'ala is exceptionally remote from their minds. Thus, throughout the world we observe avalanches and mountains of hardship and misfortune continuously decending and crashing upon Muslims. Despite this calamitious situation, the causes and the remedy have not occurred to anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with utter and total failure because they have failed to diagnose the disease. An erroneous diagnosis results in an erroneous perscription of a remedy. Hence, the disease instead of curing deteriorates more and more.

The natural consequence of such erroneous, misguided and unprincipled plans and schemes devised to extricate the Ummah from the morass of degradation is nothing other than the deterioration of the disease.

However, it is seen that failure upon failure does not deter the misguided diagnosers who intransigently believe in the rectitude of their prescriptions of error.

The cause of this practical ignorance and misguidance is intellectual ignorance. These practitioners do not fully acknowledge the Divine declarations of the Qur'aan and Ahadith which have pin-pointed the root causes of the calamities which have overtaken the Ummah with such disastrous consequences as we behold. They proclaim that they have Imaan in them. What then is the meaning of their partial acknowledgement? Imaan in Allah and His Rasool means to acknowledge them and believe them to be truthful in every aspect, every statement and deed. But, partial acceptance of some statements and rejection of some fall within the scope of the following aayat:

> *What! Do you believe in part of the Book and reject part of the Book?"*

It is thus imperative that attention be drawn to the existence of this colossal ignorance and negligence so that the causes underlying the disease may be ascertained and the correct remedy prescribed. Proofs, both rational and narrational, as well as observation and experience, have established beyond the slightest vestige of doubt that recognition of the causes of our ailments which have afflicted us in this age, as well as the remedy and cure for these ills are confined to the auspicious instructions of Rasulullah (sallallahu alayhi wasallam). This is a claim which we make without the slightest fear of being contradicted.

Whoever will believe in the correctness of Rasulullah's (sallallahu alayhi wasallam) diagnosis and practise in accordance with his prescription will acknowledge the efficacy and swiftness of cure of such divine remedies. He will be convinced of the efficacy of such remedies and wholeheartedly submit to the divine treatment.

Rasulullah (sallallahu alayhi wasallam) conveyed his Message to mankind with the greatest of affection and clarity. There exists not the slightest ambiguity in it. Now, application of the prescription offered by Rasulullah (sallallahu alayhi wasallam) depends on the fortune and misfortune of people. Those who decide to accept the prescription will be fortunate and successful while those who reject it will be encumbered

with misfortune and failure. Whoever in the past did accept and utilize the divine prescription had attained rectitude, success and prosperity.

Muslims who have neglected the divine prescription despite their love for Allah and Rasulullah (sallallahu alayhi wasallam), have, nevertheless, been blessed. The reason for them being blessed inspite of their negligence is their belief and love for Allah and his Rasool (sallallahu alayhi wasallam). This blessing is actually their deprivation ---their being deprived of worldly success and prosperity. This deprivation is a warning to them to realize their error and reform their condition. Such a warning then is a blessing in actual fact.

Those bereft of faith and love, viz., the kuffaar are granted leeway because of the misfortune of their evil. They obtain temporary and superficial success and prosperity. But, in the Aakhirah they will be deprived of all prosperity and goodness. Thus, a prosperity at the end of which is misfortune and calamity is not prosperity in reality. In addition to the future failure and adversity which will be their fate in the Aakhirah, they discern themselves to be without peace, tranquility and sweetness of life despite their possession of external worldly comforts and luxuries. About such temporary and mundane success coupled with failure in the Aakhirah, the Qur'aan says:

> *"What! Do they think that by our bestowal of wealth and sons to them, We are hastening goodness for them? In fact, they do not understand."*

> *"Do not let their wealth nor their children surprise you. Verily, Allah intends to punish them in the life of this world therewith, and their souls will depart while they are unbelievers."*

Since it has been established beyond doubt that prosperity and success are confined to the prescriptions of Rasulullah (sallallahu alayhi wasallam), it devolves as a necessary obligation upon our Muslim bretheren who are informed of the disease, but uninformed of the prescription, to abandon permanently their neglect, ignorance and indolence. It is incumbent upon them to utilize these divine and proven prescriptions so that they attain all forms of prosperity and success in abundance in both this world and the Aakhirah.

Keeping in view easy acquisition of benefit and the acceptability of the Call (Da'wat) to the masses, I have enumerated in this book certain laws which are simple to learn and practise. I am presenting this to my bretheren. The various parts are Imaan, Knowledge, Salaat, Zakaat, Qur'aan, Morals, Transactions, Acquisition of Halaal, Abstention from extravagance, Stories of the Auliya, Dua, etc. Looking at the nature and perculiarity of this book, I have names it HAYAATUL MUSLIMEEN or The Life of Muslims. I have described the various parts as Arwaah (Souls) which are in fact the foundations of existence or life. A variety of effects and impressions ensue from these Arwah for Muslims.

"Allah is the Dispenser of Guidance and in His Power is protection and assistance."

ASHRAF ALI
Jamadul Ukhraa, 1346

ONE HUNDRED QUR'AANIC AAYAAT

Along the margins of the Introduction to Hayaatul Muslimeen, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) had written one hundred Qur'aanic verses in substantiation of what he wrote in this book. On account of the gross indifference towards the Deen nowadays, in fact rejection of the Deen, it is necessary to present a translation of the hundred verses.

1. *Thus, turn towards your Creator and slay some of you (i.e. some should slay others)."*

(Aayat 54, Surah Baqarah)

This was a command to the Ummah of Nabi Musaa (alayhis salaam) when they manufactured the golden calf and worshipped it.

2. *"Then those who were unjust changed the word other than what they were told (to say). Thus We brought down upon the transgressors a calamity from the heavens because of the transgression which they committed."*

(Surah Baqarah, Aayat 59)

3. *"And, We established over them disgrace and adversity and they became deserving of the Wrath of Allah. This was because they rejected the laws of Allah and killed the Ambiyaa unjustly. This (calamity) was because they sinned and transgressed."*

(Aayat 61, Surah Baqarah)

4. *"What other punishment than disgrace in this worldly life can there be for those among you who commit such a deed. And, on the Day of Qiyaamah they will be driven to the severest punishment."*

(Aayat 85, Surah Baqarah)

5. *"Who is more unjust than the one who prevents the Thikr and Name of Allah from the Musjids of Allah while he strives to ruin them (the Musjids). They should not enter the Musjids but in fear. For them there is disgrace on earth and a great punishment in the Hereafter."*

(Aayat 114 Surah Baqarah)

6. *"And among them are those who say: O Our Rabb! Grant us goodness in this world and goodness in the Aakhirah; save us from the punishmet of the Fire.' For these (who ask this) is the share which they have earned. And, Allah is swift of reckoning."*

(Aayat 201, Surah Baqarah)

ALLAH'S PROCLAMATIONS IN REGARD TO THOSE WHO REJECTED ISAA (alayhis salaam)

7. *"(And remember) when Allah said: Verily I will establish those who follow you (Isaa) over those who commit kufr, until the Day of Qiyaamah. Then your return is unto Me. I will decide among you those issues in which you differed. I will then punish those who disbelieved, a severe punishment in this world and in the Hereafter. And, they will have no helpers."*

(Aayat 56, Surah Aal Imraan)

8. *"Do not lose courage and do not worry. You will be victorious, if indeed you are Mu'mineen."*

(Aayat 139, Surah Aal Imraan)

9. *"Allah granted them the reward of the world and the beautiful reward of the Aakhirah. And, Allah loves the pious."*

(Aayat 148, Surah Aal Imraan)

10. *"We will soon instil fear in the hearts of the unbelievers because of the shirk which they committed with Allah. They associated with Allah something for which Allah revealed no proof. Indeed, evil is the abode of the transgressors."*

(Aayat 151, Surah Aal Imraan)

11. *"Those among you who turned their backs on the day when the two urmies met, verily, the shaitaan caused them to fall in error because of some of their deeds."*

(Aayat 155, Surah Aal Imraan)

12. *"Thus they returned with the bounties of Allah and with a favour uncontaminated with any set-back. And, they followed the Pleasure of Allah; Allah is the One of great munificence."*

(Aayat 174, Surah Aal Imraan)

13. *"Whoever migrates in the Path of Allah, he will find on earth great spaciousness (many places to go) and great scope (for proclaiming the Deen)."*

(Aayat 100, Surah Nisaa)

14. *"Because of transgression of the Yahood, We prohibited for them such wholesome things which were permissible (originally for them; and because of them devouring riba while they were (in fact) prohibited from this; and because of them dishonestly devouring the wealth of people."*

(Aayat 120 and 121, Surah Nisaa)

15. *"That (the punishment regarding dacoits) is for them a disgrace on earth and in the Aakhirah will be a great punishment.*

(Aayat 33, Surah Maaidah)

16. *"And he who befriends Allah, His Rasool and the Believers, (such people are the army of Allah) and, verily the army of Allah will be victorious."*

(Aayat 56, Surah Maaidah)

17. *"Say (O Muhammad!) Should I show you something worse in punishment by Allah than this? (That is the way of those) whom Allah has cursed and on whom settled Allah's Wrath. Allah made some of them apes and swines. They worshipped the evil one. Such people are the worst in rank and the most astray from the righteous road."*

(Aayat 60, Surah Maaidah)

18. *"And, we cast among them hatred until the Day of Qiyaamah. Whenever they attempt to light the fire for war, Allah extinguishes it; they strive on earth in nothing but mischief; Allah does not love those who spread mischief."*

(Aayat 64, Surah Maaidah)

19. *"If they had established the Taurah and the Injeel and what has been revealed to them from their Rabb, verily, they would have ate (i.e. obtained all their wealth and material requirements) from above and from below (i.e. in great abundance). Among them is a group on righteousness while most among them commit evil."*

(Aayat 66, Surah Maaidah)

20. *"What! Did they not see that we destroyed before them such a people whom we granted such power on earth, which we did not grant to you. And, We sent the rains in torrents on them and We caused rivers to flow below their orchards. We then destroyed them because of their sins and, We raised after them (the destroyed people) another nation."*

(Aayat 6, Surah An'aam)

AAYAT PERTAINING TO NOOH (ALAYHIS SALAAM) AND HIS NATION

21. *"Thus We saved him (Nooh) and those with him in the ship, and We drowned those who denied our Laws. Verily, they were a blind people."*

(Aayat 64, Surah A'raaf)

PERTAINING TO HOOD (ALAYHIS SALAAM)

22. *"Thus, We saved him and those with him with our mercy, and We uprooted those who denied our Laws; they were a people without faith."*

(Aayat 72, Surah A'raaf)

PERTAINING TO SAALIH (ALAYHIS SALAAM)

23. *"Thus, the quake caught them and they lay prostrate in their homes."*

(Aayat 78, A'raaf)

PERTAINING TO LOOT (ALAYHIS SALAAM)

24. *"Thus, We saved him and his family excepting his wife; she was left among those who suffered the punishment."*

(Aayat 83, Surah A'raaf)

25. *"And, We rained on them a rain (which was of stones). Look then at the end of the transgressors."*

(Aayat 84, Surah A'raaf)

PERTAINING TO SHUAIB (ALAYHIS SALAAM)

26. *"Thus the quake caught them and they lay prostrate in their homes."*

(Aayat 91, Surah A'raaf)

27. *"Those who rejected Shuaib became (after their destruction) as if they never existed in their homes; those who rejected Shuaib were the losers."*

(Aayat 92, Surah A'raaf)

28. *"And, if the people of these places believed and feared, We would have opened up on them bounties from the heaven and earth, but they rejected; thus We punished them because of what they perpetrated."*

(Aayat 96, Surah A'raaf)

PERTAINING TO MUSA (ALAYHIS SALAAM)

29. *"We then despatched on them the storm, locusts, lice, frogs and blood. These were clear signs. But even then they were proud. Indeed they were a nation of transgressors."*

(Aayat 133, Surah A'raaf)

30. *"Whenever a calamity would befall them, they called: 'O Musaa! Call on our behalf your Rabb in regard to that which He had promised you. If you remove this punishment from us, then surely, we shall believe in you and send Bani Israeel with you.'*
Then when We removed the punishment from them for a while, until a time which they had to reach, they broke their pledge. We thus extracted compensation from them. We drowned them in the sea because they denied our laws and had totally diverted therefrom."

(Aayat 136, Surah A'raaf)

"Remember that tme when your Rabb revealed to the Angels: 'Verily, I am with you, therefore strengthen those who have believed. I will cast fear into the hearts of the unbelievers. Thus, strike (them) on their necks and hit on all their joints. That is so, because they opposed Allah and His Rasool. Whoever opposes

Allah and His Rasool, verily, (he should know that) Allah is powerful in punishment."

(Aayat 13, Surah Anfaal)

31. *"Verily, Allah will thwart the plots of the unbelievers."*

(Aayat 18, Surah Anfaal)

32. *"O Believers! If you fear Allah, He will grant you a criterion; He will remove your sins from you and forgive you. Allah is the One of Munificent Grace."*

(Aayat 29, Surah Anfaal)

33. *"And, what right have they? Why should Allah not punish them. They prevent (others) from Musjidul Haraam while they (kuffaar) are not the trustees of it. The trustees of it (Musjidul Haraam) are none but those who fear (Allah); but most of them do not know."*

(Aayat 34, Surah Anfaal)

34. *"That is so because verily Allah does not change a bounty which He has given any nation until they do not change their own (spiritual) condition. Verily, Allah is the Hearer, the Knower."*

(Aayat 53, Surah Anfaal)

"(Their condition) is like the people of Fir'oun and those before them. They denied the laws of their Rabb. Therefore, We destroyed them because of their sins; We drowned the people of Fir'oun. Indeed, all of them were transgressors."

(Aayat 54, Surah Anfaal)

35. *"O Nabi! Tell the captives in your custody: 'If Allah discerns Imaan in your hearts, He will grant you better than that which was taken from you and He will forgive you. Allah is the Forgiver, the Merciful."*

(Aayat 70, Surah Anfaal)

36. *"For them is good news in this worldly life and in the Aakhirah. There is no change in the Words of Allah. That is the great victory."*

(Aayat 64, Surah Yoonus)

37. *"Verily, Allah will not reform the acts of whose who spread mischief."*

(Aayat 81, Surah Yoonus)

PERTAINING TO THE NATION OF YOONUS

38. *"When they believed, We removed the disgraceful punishment from them in this worldly life and We bestowed upon them comfort until an appointed time (i.e. until death)."*

(Aayat 18, Surah Yoonus)

39. *"Seek forgiveness from your Rabb and turn towards Him (with Imaan and Ibaadat) and He will bestow upon you beautiful favours for an appointed time (i.e. until death; (and in the Aakhirah) He will grant munificently to every doer of goodness in abundance."*

(Aayat 3, Surah Hood)

40. *"O my nation! Seek forgiveness from your Rabb, then turn to Him? He will send abundant rain to you and He will increase you (much) in your strength. Do not turn your backs as transgressors.*

(Aayat 52, Surah Hood)

41. *"Allah will not destroy the cities because of (the people's) transgression while their inhabitants are engaged in reforming (themselves and others)."*

(Aayat 117, Surah Hood)

PERTAINING TO YUSUF (ALAYHIS SALAAM)

42. *"When he attained maturity, We bestowed to him wisdom and knowledge. In this way do We reward the pious."*

(Aayat 12, Surah Yusuf)

43. *"In that way We established Yusuf on earth so that he could live wherever he pleased. We bestow Our mercy to whomever We wish. We shall not destroy the reward of the pious. Verily, the reward of the Aakhirah is best for those who believe and for those who fear (i.e. those who are pious)."*

(Aayat 57, Surah Yusuf)

44. *"The unbelievers will always remain in such a condition in which some calamity (every now and again) will befall them because of their (evil) doings; or it (the calamity) will occur close to their homes until the Promise of Allah comes (overtakes them). Verily, Allah does not violate promises."*

(Aayat 31, Surah Ra'd)

45. *"For them is a punishment in this worldly life and the punishment of the Aakhirah is much severer. There will be none to save them from Allah."*

(Aayat 34, Surah Ra'd)

46. *"What! Do they not see that, verily, We are reducing the land on all its sides. Allah commands; none can impede His command. He is swift of reckoning."*

(Aayat 41, Surah Ra'd)

47. *"Remember the time when your Rabb informed (you via the Rasool) that if you are grateful, then certainly, He will bestow upon you greater bounties and if you are ungrateful, then verily, My punishment is severe."*

(Surah Ibraheem, Aayat 7)

48. *"Thus, their (i.e. the Ambiyaa) Rabb revealed to them: 'Most assuredly, We shall destroy the transgressors and most certainly, We shall grant you this land to dwell in after them. That is for such a man who fears My Presence and My Warning."*

(Aayat 14, Surah Ibraheem)

49. *"Verily, the people of the forest were transgressors. We, therefore extracted compensation from them. Both (towns of the nations destroyed) were situated on an open plain."*

(Aayat 78 and 79, Surah Al-Hijr)

50. *"Verily, those before them plotted, but Allah destroyed their buildings from the very foundations. Thus the roofs caved in on them. The punishment of Allah came to them from a source which they did not even suspect."*

(Aayat 26, Surah Nahl)

51. *"Those who migrated for the sake of Allah after they had been persecuted, verily, We shall establish them on earth in goodness, and the reward of the Aakhirah is greater."*

(Aayat 41, Surah Nahl)

52. *"What! Those who conspire evil, do they feel snug in the thought that Allah will not let the earth swallow them or there will not come upon them a punishment from a source they least suspect; or some calamity may befall them while they are wandering about? (If any of these should overtake them) then nothing will then be able to do to Allah? or Allah may arrest them with great fear.*

(Aayat 45 and 46, Surah Nahl)

53. *"Whoever practises righteousness-male or female-while he (or she) is a Mu'min, We shall most assuredly grant him (or her) a life of comfort and We shull (in the Aakhirah) reward them because of the virtuous deeds they practised."*

(Aayah 97, Surah Nahl)

54. *"Allah explains (to you) the example of (the people of) a city in which was peace and prosperity. Their sustenance came to them from all sides. Then they were ungrateful of Allah's bounties. Allah then gave them the taste of starvation and fear because of (the evil) they perpetrated. Verily, there came to them a Rasool from amongst them, but they rejected him. Thus the punishment grabbed them. Indeed they were transgressors.*

Whatever Allah has given you of lawful and wholesome foods, eat of it and be grateful of the bounties of Allah, if indeed you worship Him. Verily, Allah has made unlawful on them carrion, blood, the flesh of swine and what has been sacrificed for beings other than Allah. He who is driven to helplessness (by starvation) and is not desiring pleasure nor is he a transgressor, then verily, Allah is the Forgiving, the Most Merciful.

And, do not say for the falsities of your tongues: 'This is permissible and this is unlawful.' In so saying, you are inventing falsehood on Allah. Verily, those who manufacture falsehood on Allah. they will not prosper. (This worldly life) is a luxury of a short while. For them is a painful punishment.

Those who were Yahood, we prohibited for them the things which We have explained (in Surah An'aam) to you before; We did not wrong them, but they wronged their own souls."

(Surah Nahl)

55. *"When We wish to destroy any city (or settlement of people), then we (first) command their affluent people (to be righteous). They then transgress in the city. The command then becomes decreed on the city and We then utterly destroy it."*

(Aayat 16, Surah Bani Israeel)

56. *(A pious man said to a proud man who boasted about his lands and wealth) "If you (despise me and) consider me inferior to you in wealth and children, then perhaps my Rabb will grant me (something) better than your orchard. He may despatch against you from the heaven a calamity reducing (your orchard) to a barren land; or its water may entirely disappear without you having any power to retrieve it.*

(Suddenly) his wealth was surrounded (by disaster). He thus became disillusioned and (shock-stricken) wringing his hands over what he had spent in (developing) the orchards which now lay sprawled out in destruction. He then cried out: 'Alas! Would that I did not associate any with my Creator.'
He had no group which could assist him other than Allah nor could he himself take revenge.

On such occasions to aid is the prerogative of Allah. He is best in reward and best in (giving best) results.

(Aayat 39-44, Surah Kahaf)

57. *"Verily, those who believe and practise righteousness, soon will Rahmaan (The Merciful Allah) instil (in their hearts) a love."*

(Aayat 96, Surah Maryam)

58. *"He (Musaa) said (to Saamiri): 'Go! Verily, for you in this worldly life will be (this punishment that you will wander around) saying: 'Touch me not.'"*

(Aayat 97, Surah Tahaa)

59. *"And, we destroyed many cities which were transgressors (i.e. their inhabitants were unbelievers), and We created (in their places) other nations."*
"Then, when they (the unbelievers) discerned (the approach) of Our punishment, they began to flee. (It was said to them): "Do not flee! Return to your luxuries and your mansions so that you may be questioned.'
They cried: 'Alas! Most certainly, we were transgressors. Thus, that was their continuous cry until we destroyed them, and they were like an uprooted farm and an extinguished fire."
(Aayat 11-15, Surah Ambiyaa)

60. *"They conspired to do him (Ibraheem) evil, but We made them the losers."*
(Aayat 70, Surah Ambiyaa)

61. *"Then We accepted his call and We saved him from grief. In that way do We save the Believers."*
(Aayat 88, Surah Ambiyaa)

62. *"Verily, We had written in the Zaboor after the Decree (in Looh Mahfooz) that, verily, the earth will be inherited by My pious servants."*
(Aayat 105, Surah Ambiyaa)

63. *"Many were the cities which We destroyed while they were transgressing. Then these (cities) lay prostrate on their roofs; many a well and many a fort lay in ruin and neglect.*
What! Did they not travel in the land and thereby gain hearts by means of which they could understand; or ears by means of which they could hear? In reality, eyes do not become blind; but the hearts in the breasts become blind.

They ask you to hasten the punishment. Never does Allah violate His Promise. Verily, a day by your Rabb is like a thousand years of the years which you calculate.

"I extended the time for many cities (nations) while they were transgressing. Then (suddenly) I caught them and unto Me is the return."
(Aayat 45-48, Surah Hajj)

64. *"Allah promised the Believers among you and those who practised righteous deeds that He will establish them (grant them kingdom) on earth as He had established those before them. And, He will strengthen for them their Deen which He chose for them; He will exchange their fear with safety. They worship Me and do not associate with Me anything. Those who commit kufr thereafter, verily, they are the transgressors."*

(Aayat 55, Surah Noor)

65. *"Those who say: 'Our Rabb! Grant us wives and offspring who will be the coolness of (our) eyes, and establish us as the leaders of the pious."*

(Aayat 74, Surah Furqaan)

66. *"(Allah) said: 'We will soon strengthen you with your brother and We will make for you both a special power so that they (Fir'oun and his people) cannot gain control over you. With Our Signs will you and those who follow you be victorious."*

(Aayat 45, Surah Qasas)

67. *"We destroyed many nations who were proud of their luxuries. Thus, their mansions (utterly ruined) thereafter remained uninhabited, but for a short while. We remained the Owners.*

"Your Rabb does not destroy a city (i.e. a nation) until He (first) sends a Rasool to its capital, who then recites to them Our laws. And, We did not destroy these cities other than because they were transgressors."

(Aayat 59, Surah Qasas)

68. *"We caused him (Qaroon) and his mansion to be swallowed into the earth. Thus, there was no group to assist him besides Allah nor could he (Qaroon) defend himself."*

(Aayat 8, Surah Qasas)

69 *"Thus, each one (of the unbelieving nations), We grabbed hold of because of their sins. Among them were those against whom We despatched hurricanes; among them were those whom the terrifying screech overtook; among them were those whom We caused to*

be swallowed by the earth; and, among them were those whom We drowned. Allah did not wrong them, but they wronged their own souls."

(Aayat 40, Surah Ankaboot)

70. *"Mischief and corruption have appeared on the earth and on the ocean because of the (evil) deeds which the hands of people have committed, so that Allah give them a taste of some of their deeds, for perhaps they may return (to righteousness).*
Say: 'Travel in the land and see how was the end of those before. The majority of them were mushrikeen."

(Aayat 42, Surah Room)

71. *"Those among the Ahle Kitaab who aided them (the mushrikeen), Allah drove them from the heights of their fortresses and instilled fear into their hearts. Thus, a group among them, you (Muslims) killed and a group you took captive. We then made you the owners of their land and their homes and their wealth and of such lands on which you had (previously) never set foot. Allah is powerful over everything."*

(Aayat 27, Surah Ahzaab)

72. *"Most certainly, if the munaafiqeen and those in whose hearts lurks a disease and those who spread false rumours in Madinah do not desist then We shall establish your (Muslims') domination over them. Then will they be able to live with you in Madinah for only a short while. They will be cursed; wherever they go, they will be caught and killed. (This) was the Way of Allah regarding those who existed before. Never will you find the Way of Allah changing."*

(Aayat 61-62, Surah Ahzaab)

73. *"For the people of Sabaa were signs in their homeland. There were two (rows) of orchards on the right and the left. (We ordered them). 'Eat of the sustenance of your Rabb and be grateful unto Him.' (It was) a city of great prosperity, and (Allah) a Creator Most Forgiving. Then they turned away (from the Path of Allah). We opened up the gates of flood on them and We replaced their double rows of orchards with another two orchards: (orchards) of bitter fruit, cactus and a bit of brambles."*

(Aayat 7, Surah Sabaa)

74. *"When a Warner (i.e. a Nabi) came to them, it only increased them in detestation (for the truth) because they desired pride on earth and they further plotted evil. The evil conspiracy befell none but those who plotted. What! Do they then await the fate which overtook former (unbelievers)? Never will you find a change in the Way of Allah. Never will you find for the Way of Allah a diversion."*

What! Have they not travelled in the land and seen the end of those before them. They were more powerful then them. There is nothing in the heavens and the earth which can render Allah helpless. Verily, He is the One of Knowledge and the Powerful.

If Allah had to apprehend people because of their (evil) deeds then He would not have left on the surface of the earth a single living thing. In fact, Allah has granted them an appointed time. Then, when their appointed time arrives, then verily, Allah is the Overseer of His servants."

(Aayat 45, Surah Faatir)

75. *"If he (Yoonus) was not among those who glorified (Allah by reciting tasbeeh), then he would have remained in its (the fish's) stomach until the Day of Resurrection."*

(Aayat 143-144, Surah Saaffaat)

76. *"Say: 'O servants of Imaan! Fear your Rabb. Those who are virtuous in this world, for them is goodness; the earth of Allah is spacious. Verily, the patient ones will be fully recompensed in a limitless way."*

(Aayat 10, Surah Zumar)

77. *"Then Allah saved him from the evil plots which they schemed and the disgraceful punishment overtook the people of Fir'oun."*

(Aayat 45, Surah Mu'min)

78. *"Most assuredly, We shall aid our Messengers and those who believed, in this worldly life and on the Day when witnesses will stand up."*

(Aayat 51, Surah Mu'min)

79. *"Verily, those who said: 'Our Rabb is Allah', and then they remained firm, Angels will decend on them so that you do not fear*

nor grieve. Be happy with Jannat which you have been promised.

We are your Friends in this worldly life and in the Aakhirah."
(Aayat 31, Surah Haameem Sajdah)

80. *"Whatever calamity befalls you is because of what your hands have wrought."*
(Aayat 30, Surah Shuraa)

81. *"That Day shall We grab powerfully. Verily, We shall extract recompense."*
(Aayat 16, Surah Dukhaan)

82. *"O Believers! If you aid (the Deen of) Allah, He will aid you and plant your feet firmly."*
(Aayat 7, Surah Muhammad)

83. *"Do not lose courage (and because of lack of courage) do not call towards peace while you will be victorious. Allah is with you. Never will He minimize your deeds.*

Verily, this worldly life is only play and amusement. If you believe and fear, Allah will grant you your reward and He will not ask you for your wealth. If He had to (continuously ask you for your wealth, i.e. to spend in the Path of Allah), then you will become miserly and He will then reveal your dislike (for spending in His Path), Yes! you are those who are being called upon to spend in the Path of Allah. From among you are those who are stingy. Verily, whoever is miserly, is in fact miserly upon his own soul. Allah is Wealthy and you are paupers. If you turn your backs (on Allah's Path) then Allah will replace you with another nation which will then not be like you."
(Aayat 38, Surah Muhammad)

84. *"Verily, Allah is pleased with those Believers when they took the oath of allegience to you (Muhammad) under the tree. Allah knew that (sincerity) which was in their hearts. He therefore cast peace over them and granted them a victory close at hand, and spoils of war in abundance which they took. Indeed, Allah is the Majestic, the Wise.*

Allah has promised you spoils of war in abundance, which you will take. Thus Allah hastened it for you and He prevented the hands of people (the kuffaar) from (harming) you. (This is so) that it may be a sign for the Believers and so that Allah guide you onto a Straight Road.
And another (victory too) which you have not yet attained. Verily, Allah has encircled it. Allah is Most Powerful over everything."
(Aayat 121, Surah Fatah)

85. *"It is He Who has sent His Rasool with guidance and the true Deen so that He manifest it over all deens. Allah is a sufficient Witness."*
(Aayat 28, Surah Fatah)

86. *"Before them the nation of Nooh (also) rejected, as well as the Companions of Rass and the Thamood (they all were unbelievers). And, (as well) Aad, Fir'oun and the Bretheren of Loot; the Companions of Aikah and the nation of Tubba'. All of them denied the Rasools. Thus My Warning became manifest (materialized on them)."*
(Aayat 14, Surah Qaaf)

87. *"Or do they say: 'We are a victorious nation.' Soon will this group be defeated and it will turn tail (and flee)."*
(Aayat 46, Surah Qamar)

88. *"These are such people in whose hearts has become ingrained Imaan and whom Allah has aided with a power from Him."*
(Aayat 22, Surah Muhaadalah)

89. *"Thus the (punishment of) Allah came to them from a source which they least expected, and He instilled fear into their hearts. They destroy their homes by their own hands as well as by the hands of the Believers. Therefore, take lesson, O people of intelligence?*

If Allah did not decree for them exile, He would have punished them (by execution) here on earth. And, for them in the Aakhirah is the punishment of the Fire. This is because they opposed Allah and His Rasool. Whoever opposes Allah (should know that) verily, Allah is severe in punishment."
(Aayat 4, Surah Hashr)

90. *"What! Have you not seen these munaafiqs? They say to their kaafir brethren of the Ahle Kitaab: 'If you are expelled, we will accompany you and in regard to you, we will not accept what others say. If war is made against you, we will aid you.' But, Allah is a Witness that, verily, they are liars. If they (the unbelievers among the Ahle Kitaab) are expelled, these (munaafiqeen) will not accompany them; if war is made against them (Ahle Kitaab), they (munafiqeen) will not assist them. And, should they aid them, they (munaafiqeen) will turn tail and flee. Thus they will not be aided. Most certainly, in their hearts they fear you more than even Allah. That is because they are a people who do not understand.*

(Aayat 14, Surah Hashr)

91. *"Perhaps (it is so hoped) that Allah creates love between you and those with whom you are enemies."*

(Aayat 7, Surah Mumtahanan)

92. *"And another (favour) which you love: (viz.) Help from Allah and a quick victory."*

(Aayat 13, Surah Saff)

93. *"And unto Allah belongs the treasures of the heavens and the earth, but the hypocrites do not understand. They (munaafiqeen) say: 'If we return to Madinah, the honourable ones will expel the contemptible ones from it (the city).' (But, they fail to realize that) unto Allah, His Rasool and the Mu'mineen belongs Izzat (honour, respect and glory). But, the munafiqeen do not know.*

(Aayat 7 and 8, Surah Munaafiqoon)

94. *"No calamity befalls, but with the command of Allah. Whoever believes in Allah, He guides his heart."*

(Aayat 2 and 3, Surah Talaaq)

95. *"Whoever fears Allah, He makes for him an opening and He grants him sustenance from such a source which he did not even think of. Whoever has trust on Allah, Allah is sufficient for him. Indeed, Allah will complete His Command. Allah has ordained for everything a measure."*

(Aayat 2 and 3, Surah Talaaq)

96. *"Many settlements (their inhabitants) disobeyed the Command of their Rabb and His Rasools. We then took from them a stern reckoning and punished them severely. Thus they tasted the misfortune of their deeds and their end was ruin (and loss)."*

(Aayat 8 and 9, Surah Talaaq)

97. *"Verily, we have tested them as We tested the people of the orchards when they took an oath that they would certainly pick up the fruit of the orchards in the morning; they did not even say 'Insha 'Allah'. Then, a calamity (during the night) passed over the orchard from your Rabb while they remained sleeping. Then by the morning the orchard seemed as if it was already harvested. In the morning they called to one another to hasten to the orchards if they wished to harvest it. They set of (for the orchard) whispering to themselves: 'Do not allow any beggar to come to you today. You have full authority to refuse (them).'*
When they beheld the orchard (laying in ruins), they exclaimed: 'Verily, we were astray. In fact we are deprived.

A decent one among them said: 'What! Did I not tell you: Why do you not glorify Allah (recite Tasbeeh)' They all then (spontaneously explained: 'Glory to our Rabb. Verily, we were transgressors.' They then accused one another, saying: 'Most certainly, we did transgress. Perhaps our Rabb will grant us something better than it (the ruined orchard). Verily, we turn towards our Rabb.'
Such then is the punishment. And, the punishment of the Aakhirah is greater; if only they knew."

(Aayat 17-33, Surah Qalam)

98. *"Thus I said (This is the statement of Nooh Alayhis Salaam): 'Seek the forgiveness of your Rabb. Verily, He is most forgiving. He despatches abundant rain to you; He increases you in wealth and sons; He granted you orchards and created for you rivers."*

(Aayaat 10, 11 & 12 Surah Nooh)

99. *"And if they became firm on the road (of Truth), We would have granted them water in abundance."*

(Aayat 16, Surah Jinn)

100. *"What! Did He (Allah) not ruin their plots."*

(Surah Feel)

These are the 100 Qur'aanic verses on which the subject matter of this book is based. Some of the aayaat prove that comfort, success and prosperity are for the pious servants of Allah while some verses prove that misfortune, calamity and adversity are the lots of transgressors. For the sake of brevity only these verses have been cited. Besides these there are numerous other Qur'aanic verses to prove the claims made in this book. It is now incumbent upon Muslims to confine the success and prosperity of both worlds to following the Deen.

"And, upon us is but to deliver (the Message)"

ROOH 1: ISLAM AND IMAN

Both the words, Islam and Iman, are used synonymously. Allah Ta'ala says:

"Verily, (the true) Deen by Allah is Islam."

"Whoever searches for a Deen other than Islam, never will it be accepted from him. (i.e. His adoption of any other religion will never be acceptable to Allah Ta'ala). And, in the Aakhirah he (the one who chooses another religion) will be ruined."

"Whoever among you turns away from his Deen (Islam) and then dies being a kaafir, his good deeds will be ruined in this world and the Aakhirah. Such people are the inmates of the Fire; therein will they remain forever."

The ruin of one's deeds in this world is the nullification of one's nikah. By reneging from Islam, the renegade's (murtad's) wife falls out of his nikah. He is also deprived of inheritance. He will not inherit in the estate of any Muslim. After death there is no Janaazah Salaat for him. The ruin of one's deeds in relation to the Aakhirah is the everlasting residence in Jahannum.

If a murtad (one who renounced Islam) returns to the fold of Islam, he will have to renew his nikah with the woman who was previously his wife. This renewal will be with her consent and approval. If she refuses, it cannot be imposed on her and she cannot be compelled to marry him.

Allah Ta'ala says:

"O People of Iman! Believe in Allah, His Rasool, in the Kitab which He has revealed to His Rasool and in those Kitabs which were revealed before (Rasulullah sallallahu alayhi wasallam). Whoever commits kufr (i.e. disbelieves) with Allah, with His Angels, with His Books, with His Rasools and with the Day of Qiyaamah, verily, he has gone far astray. Undoubtedly, those who were (first) Muslims then became kaafir; then again Muslims; then again kaafir (and remained so to the last), have gone multiplying in kufr. Allah will never forgive such people nor will He show them the Road (of Jannat)."

Allah Ta'ala says:

"Verily, those who have rejected Our laws, soon will We enter them into a dreadful Fire. Therein (there condition will be such that) when their skins have become scorched (and burnt out), We will immediately replace the skin so that they suffer the punishment (forever). Verily, Allah is most Powerful and the Wise.

Those who have adopted Iman and practised righteousness, soon will We enter them into such Paradises under which flow rivers. They will dwell therein forever. Therein will be pure wives for them. We will enter them into a dense shade (of coolness)."

In these aayaat some of the bounties of Jannat for the people of Islam and some of the terrors and hardships of Jahannum are mentioned for the rejectors of Islam. Other aayaat and ahadith explain these in greater detail.

O Muslims! The life of this world is insignificant. If you remain steadfast on Islam irrespective of whether you have to suffer some hardship, the comforts and luxuries which you will experience and enjoy immediately after death, will obliterate the memory of any difficulty or hardship which you had undergone here on earth.

If due to some baneful motive, greed, fear or hardship you turned away from Islam Allah forbid! you will experience and suffer such terror and punishment immediately after death that you will forget whatever comfort and luxury you had enjoyed here on earth. You will never be able to escape that misfortune and dread which will overtake you after death.

Hence, a person with the least amount of understanding will not renounce Islam for the sake of even the kingdom of the whole world.

O Allah! Guide our brethren and straighten their intelligence.

ROOH 2: ACQUISITION OF AND IMPARTING DEENI KNOWLEDGE

Rasulullah (sallallahu alayhi wasallam) said:

> *"The acquisition of (Deeni) knowledge is compulsory on every Muslim." (Ibn Majah)*

This hadith proves that it is obligatory upon every Muslim, male and female, rich and poor, city dweller and villager, to seek Deeni knowledge. Acquisition of Deeni knowledge is not confined to the medium of the Arabic language. The teachings of the Deen are to be acquired through the medium of either Arabic books or non-Arabic books or by enquiring from reliable Ulama or by listening to lectures of reliable and qualified lecturers. Women who are unable to read and cannot reach any Alim, should through the agency of their men-folk enquire from the Ulama about their Deeni requirements.

Rasulullah (sallallahu alayhi wasallam) said:

> *"O Abu Zarr (a Sahaabi) if you go anywhere to learn one aayat of the Qur'aan, it is better for you than a hundred rakaats (Nafl) Salaat; if you go anywhere to acquire one law of the knowledge (of Deen), it is better for you than performing a thousand rakaats (Nafl) Salaat, irrespective of whether you practised on it (the knowledge) or not."*
>
> *(Ibn Majah)*

The immense value and significance of Deeni knowledge are manifest from this hadith. Some people contend that knowledge without practice is futile. This view is erroneous because the hadith states with clarity the

great merit of acquiring Deeni knowledge even if one did not practise in accordance. There are three reasons for this great significance of knowledge even if one does not practise according to what has been acquired. These are:

1. Knowledge prevents one from going astray because of the realization of the truth. This in itself is a great treasure.

2. Knowledge of the Deen will, Insha'Allah, induce one to act in accordance with it sometime or the other. Insha'Allah, a man of knowledge will someday obtain the taufeeq to make amal (to practise according to the demands of knowledge).

3. Knowledge enables one to instruct others in the truth. One in possession of Deeni knowledge is in a position to impart that knowledge thereby disseminating the law of Allah Ta'ala. This too is of great merit and of tremendous thawaab.

Rasulullah (sallallahu alayhi wasallam) said:

> *"The noblest charity is that a Muslim acquires some knowledge (of the Deen), then imparts it to a brother Muslim."*
>
> *(Ibn Majah)*

This hadith urges the impartation of Deeni knowledge in whatever measure one has acquired. Its thawaab is greater than all acts of charity. Subhaanallah! How gracious is Allah! He bestows the greatest of thawaab for slight effort of the tongue. Such huge amount of thawaab can never be attained by expending even large sums of money in charity.

Allah Ta'ala says:

> *"O people of Iman! Save yourself and your families from the Fire."*

Explaining this aayat, Hadhrat Ali Rasulullah (radiallahu anhu) says that it means:

> *"Teach your family acts of virtue (i.e. Deeni acts)."*

It is manifest from this aayat and hadith that teaching the Deen to one's wife and children is compulsory. Failing to discharge this obligatory duty will result in the punishment of the Fire as stated in the aayat.

(All ahadith mentioned so far have been taken from the kitaab, Targheeb)

Rasulullah (sallallahu alayhi wasallam) said that among the good deeds of believers, which will continue to build up (as capital) after one's death is Deeni knowledge which was imparted to others. This applies to even a single mas'alah (rule) shown to another. Among such deeds is the dissemination of the Deen, for example by means of writing or purchasing books and distributing these or by assisting students pursuing Deeni knowledge. Also among the virtuous deeds, the thawaab of which will be perpetuated after one's death are pious children. The hadith mentions some other acts of virtue as well in this regard.

(Ibn Majah and Baihaqi)

Rasulullah (sallallahu alayhi wasallam) said:

> *"No one has given his children anything better than adab (which in this context refers to Deeni knowledge)."*
>
> *(Tirmizi and Baihaqi)*

Rasulullah (sallallahu alayhi wasallam) said:

> *"Allah Ta'ala makes Jannat a surety for a man who looks after three daughters or three sisters. He imparts knowledge to them; is kind to them until such time that Allah Ta'ala relieves him of their responsibility (i.e. until they get married)."*

Someone then enquired regarding two daughters and Rasulullah (sallallahu alayhi wasallam)mentioned the same reward for caring for two daughters. Another person enquired in regard to one daughter Rasulullah (sallallahu alayhi wasallam) said that this thawaab and significance are for caring for even one daughter. (These ahadith have been extracted from Mishkaat).

Acquisition and teaching of Deeni knowledge being fardh (compulsory) and the considerable thawaab therefore are established by these ahadith (cited above) as well as by many other ahadith. The highest degree of

such knowledge is that which qualifies one as an Aalim of the Deen. However, all people do not have the ability, determination and opportunity to become Ulama. Nevertheless, Deeni knowledge is incumbent upon all, hence a simple method of acquiring such knowledge will be explained. This simple method enables the general public to acquire Deeni knowledge, thereby discharging their incumbent duty and obtaining the thawaab promised in this regard. This simple way is as follows:

1. Those versant with the Urdu language should study authentic Urdu books of the Deen, e.g. Beheshti Zewer, Taleemud Deen, Qasdus Sabeel, Tableegh-e-Deen and Tasheelul Mawaaiz. These books should be studied in lesson form from a reliable Alim. If the services of such a teacher are not available then read and study these books on your own until you find someone able to teach you. Wherever you do not understand, make a mark; seek clarification whenever you meet someone of knowledge. Whatever knowledge you acquire in this way, impart it to others also. Make a special effort to teach such knowledge which you have acquired to your wife and children.

2. Those unable to read Urdu should endeavour to enlist the services of one who is versant in Urdu. The instructor should read and explain the books to his class. At the same time they should refer their Deeni questions to him for explanation. It is best and most beneficial if such a knowledgeable man can be engaged permanently. If necessary, he should be paid a salary which should be the responsibility of the community. All can contribute towards this salary. To raise a salary for an Ustad is not at all difficult. People squander considerable amounts of money on unnecessary and unlawful worldly luxuries. Contributing a bit towards one's own Deeni life which in reality is the capital and means of one's everlasting life in the Aakhirah, is no sacrifice.

In appointing a teacher and selecting the books for the syllubus do not be directed by personal opinion and choice. Seek the advice of a pious Alim.

3. Refer your affairs to some pious Alim so that you may know and understand if your affairs and activities are in conformity with the Shariah. Whenever you wish to embark on a venture, Deeni or worldly, and you are not certain of the Shar'i ruling and re-

quirements pertaining to that venture, then seek the advice and guidance of a pious Alim. What you learn in this way, impart it to others as well. Should you not have th opportunity of going personally to such an Alim then seek his counsel and guidance by means of a letter. To ensure a quick reply and to make it easy for the Alim, enclose a self-addressed and prepaid postage envelope in your letter.

4. Occasionally endeavour to meet pious Ulama; sit in their company and listen to their talks and advice. It is very beneficial to go specially to meet them. However, if you lack the means of going to meet them or the opportunity does not arise and no such pious Alim is nearby, then whenever such an opportunity comes your way take advantage of it and spend some time in their company. When in the company of such an Alim ask him about your Deeni affairs.

5. Another important duty is to occasionally invite a reliable ana good Deeni lecturer to your town or neighbourhood. When contemplating to invite a lecturer, seek the advice of a pious Alim. Do not invite just anyone. When listening to his wa'z (lecture) do so with great attention so that the love and fear of Alah enter your heart. Practising in accordance with the commands of the Deen will then be a simple matter.

The above is a brief explanation of several simple ways of learning and teaching Deeni knowledge. Determination and steadfastness will result in the easy acquisition of the essential teachings of the Deen.

In addition to the adoption of the aforementioned methods, it is essential to abstain from two harms:

a. Never attend or participate in the gatherings and functions of the kuffaar and those who have gone astray. Firstly, words of kufr and dhalaal (deviation) produce darkness in the heart. Secondly, at such gatherings there is the possibility of a Muslim being provoked; his Imaan may become inflamed because of haraam acts being committed or statements of blashpemy uttered. His anger may lead to dispute and strife. On the other hand, if one is unable to voice one's anger, one will be overtaken by depression and frustration. One's peace of mind will be wrecked.

b. Refrain from disputes and debates. In the majority of cases debates produce darkening of the heart, ill-feeling and frustration.

Another very harmful effect of attending such gatherings and functions and engaging in debates is doubt and confusion. A statement of falsehood or kufr may throw the unqualified one---the one with insufficient knowledge---into great mental confusion. One may be influenced by the baatil and due to insufficient knowledge the doubt will linger and not be dispelled. Thus, by attending such functions one unnecessarily invites great spiritual calamity upon oneself. One attends at the peril of one's Iman.

Should anyone attempt to goad you into a debate, refuse firmly and refer him to the Ulama.

Adherence to these instructions and methods, will Insha'Allah, ensure Deeni and Imani health. You will be fortified spiritually and morally; you will be saved from the diseases which attack the Deen. May Allah Ta'ala assist you and grant you Taufeeq.

THE REVOLUTION OF THE UMMAH

UMMATI - "My Ummah" (This is the call and slogan of love of Rasulullah (sallallahu alayhi wasallam); his deep love for his Ummah caused him to always call out in dua - "Ummati, Ummati")

The revolution of the Ummah in relation to this cry of "Ummati" does not have for its goal worldly revolution. Thus the term 'revolution' must not be understood in the context of worldly change and revolution. Although a discussion regarding the mundane revolution of the Ummah is not futile, nevertheless, the dimension of change falling within the purview of our discussion here is Deeni Revolution. The change or revolution which is the aim and goal of Islam has no affinity and no relationship with the kind of mundane changes which have overtaken the Ummah.

A study of the life conditions of a disobedient Ummati in relation to the detailed laws and rules of the Shariah will produce the stunning revelation that there is absolutely no affinity and connection between the Ummati and the Shariah.

The following are the constituent parts of the Deen:

Aqaa'id (Beliefs) Diyaanaat (Salaat, Saum, Nikah, Talaaq, etc.), Muaamalaat (Transactions, contracts, trade, etc.), Muaasharaat (social life, e.g. food, dress, speech, salaam, etc.) and Akhlaaq (Moral character).

Regarding Aqaa'id, it is indeed fortunate that the 'revolution' of rejection has not yet overtaken the Ummah. Beliefs are not outrightedly rejected although some changes have taken place under cover of the Deen. The type of changes affected under cover of Deen fall within the scope of bid'ah (innovation). It is for the sake of bid'ah that the Ahl-e-Baatil (People of falsehood) have become the opponents of the Ahl-e-Haqq (People of Truth) because of the latter's endeavours to rectify the error of bid'ah. In short, the Nusoos (Qur'aan and Ahadith) have not been refuted, but have been subjected to baseless and erroneous interpretation (Ta'weel Baatil).

The evil condition of baseless interpretation is the malady which has overcome the Ulama. But the modernists (i.e. the self-styled reformists, luminaries and western-educated Muslims-Translator) have transgressed further by having adopted the revolution of rejection as well. They not only baselessly interpret the Nusoos, but outrightly reject these as well. In fact, they at times mock and jeer at the beliefs of Islam. As a result of their mocking and jesting at the Deen, the Guardians of Islam (the Ulama-e-Haqq) have labeled them with kufr. The modernist reactionaries in turn retaliated with epithets such as 'bigots' against the Ulama. But those aware of the nature of kufr will not be deluded. They will know that the Ulama had no choice in the matter. They are under Shar'i compulsion to proclaim such kufr. They will therefore be in agreement with the Ulama.

This, then, is the state of the 'revolution' which has overtaken the first constituent part of Deen, viz. Aqaa'id.

Regarding the revolution in the second part, viz., Diyaanaat (Salaat, Saum, etc.) the masses have not wrought a 'revolution' of bid'ah in it, i.e. they have not changed the actual acts and laws pertaining to the teachings in this department of the Shariah, but they have subjected it to neglect and omission. Their attitude of neglect towards this part of Deen is so marked that it conveys the impression that Salaat, Saum, etc., are not obligatory acts of worship. The same attitude of indifference has been adopted in regard to matters pertaining to Nikah, Talaaq, etc. While accepting these issues to be integral parts of the Deen, as well as accepting the exposition and explanation of these issues given by the Ulama, the general public act on the basis of desire. In a conflict between a Deeni demand and the nafs, the latter asserts its domination. For example: the commission of fornication; living together as man and wife inspite of having administered three Talaaq.

This condition of neglect, indifference and omission regarding the second constituent part of Deen applies to the masses. However, the modernists (the products of western education) have no hesitation in denying the validity of even these teachings and practices of the Deen.

The change which the remaining three parts of Deen, viz., Muaamalaat, Muaasharaat and Akhlaaq, have suffered is by far graver than the revolution which has overtaken the first two departments of Deen. Even the masses, due to ignorance, have excluded these three constituent parts from the Deen. These three departments are regarded as mundane affairs---matters applicable to only the world---and as such to be decided upon and chosen by opinion and fancy. Thus, impure motives and corruption of the heart have plaved havoc in these three fields of the Deen. This attitude of crookedness and corruption in understanding have brought into existence a new practice, a new custom and a new habit in opposition to almost every rule and demand of the Shariah in these three departments. A conglomeration of practices, customs and habits having no affinity and sanction in the Shariah now constitutes the way of life of the Ummah.

In having chosen an un-Islamic innovated way of life, the masses do not feel the slightest inhibition because they do not consider themselves to have erred in this respect. On the contrary, they proudly regard their newly adopted (un-Islamic) way of life as progress. In fact, they regard their personal practices, customs and ways which they have introduced in

opposition to the Divine rules and etiquette of conduct to be superior to the Shariah. This fact---their attitude is---amply demonstrated by the severe and unbridled opposition they offer those who call them towards the true Law and Way of life of a Muslim, viz., the Sunnah.

This has indeed been a drastic change in the Ummah.

In the first two departments of Deen (viz., Aqaa'id and Diyaanaat) the constituent parts were not excised from the Deen nor were other beliefs and devotional acts of worship introduced in opposition to those of the Shariah. In other words, in so far as belief and practice are concerned, no Muslim considers any act or practice (which may have been innovated) to be superior to Salaat, Saum, etc. The changes in these two departments are in relation to baseless interpretation (Ta'weel Baatil), neglect, omission and addition to the existing valid practices of Ibaadat. But, the gravity and magnitude of the changes in the latter three departments are so great that these, viz., Muaamalaat, Muaasharaat and Akhlaaq, have been actually detached and expelled from the Deen. After this excision, new rules and norms of conduct have been adopted in diametric opposition to the Shariah's conduct and culture. To aggravate the issue, the newly adopted un-Islamic culture has been assigned superiority over the original culture of Islam. Thus the change wrought in the latter three departments of the Deen are vastly greater and more drastic than the 'revolution' which the first two departments of the Deen have suffered.

The external manifestation and occurrence of the changes in the latter three departments are both abundant and conspicuous. Aqaa'id, although compulsory, are not externally conspicuous. The change wrought in beliefs is therefore less discernable. The occurrence of Diyaanaat (e.g. Salaat, Saum) is in specific times, hence the change in this department too is relatively less in abundance and conspicuousness. But, the last three departments of the Deen (viz., Muaamalaat, Muaasharaat and Akhlaaq) are applicable at all times and in abundance since they govern every facet of man's life and movement. Therefore, the change which these three departments underwent is abundant and very conspicuous. Indeed a great revolution of detriment has overtaken the latter three avenues of the Deen.

Due to the abundance and conspicuousness of this change, an observer will at all times witness the transition---the great change---in the members of the Ummah. The observer (acquainted with true and original Islamic culture) when witnessing this profound change constantly in a member of the Ummah who simultaneously sends up the slogan of أَنَا مِنْ أُمَّةِ مُحَمَّدٍ (I am of the Ummah of Muhammad sallallahu alayhi wasallam), will indeed be astounded. He will be struck with surprise and wonder. He will ask:

"On what does the claimant base his slogan? In which respect and in what does he agree with Muhammad (sallallahu alayhi wasallam)? On what does he stake his claim?"

O Muslims! You are again being warned of your condition of degradation. You have to be alert. You must awaken from your slumber. If even now you fail to wake up, then may Allah help! If you have realized your fallen state---your fall from the pedestal of glory---then have you not realized that its reformation and its restoration to its former lofty state are incumbent upon you? If it is incumbent---in other words, if indeed you do acknowledge this incumbency---then what are you waiting for? When will you commence with your spiritual reformation which will bring about your restoration to your proper pedestal of glory? Are you awaiting some obstacle, some incapacitating disease or death or some new wahi (revelation)? For a certainty, there is no hope of any new wahi coming. The Qur'aan therefore asks you:

"Then, which revelation after it (Qur'aan) will they believe?"

Obstacles and diseases which will render you helpless are not impossible. But Maut (death) is a certainty. If you are then awaiting the certainty of Maut, what do you think you will then achieve?

O Muslims! Regarding this very 'revolution' which the Ummah has undergone and is still undergoing in this age, Rasulullah (sallallahu alayhi wasallam) predicted:

"Mankind is like a hundred camels among which you cannot find mount (i.e. one worthy of riding)."

"And, Allah knows best and He is the One to grant Taufeeq."

HOW TO RECTIFY THIS CHANGE HOW TO REFORM

In the previous question, it was asked:

> *"Is reformation of the change (or the degradation brought about by the change) not incumbent)"*

It is not expected of any Muslim to answer that there is no need to reform and reverse the detrimental process of the evil change which has and is presently gripping the Ummah. No Muslim can say that there is no need to reform the degraded and stagnant condition of the Ummah. We shall now, Insha'Allah, indicate the way by which the Ummah may achieve the incumbent reformation.

At the very outset it should be understood that the change or 'revolution' which the Ummah has suffered is a spiritual ailment. Like physical ailments have causes, so too have spiritual ailments. Like the cure for physical disease is the elimination of the causes, so too, the cure for spiritual disease is the elimination of its causes. Once the causes of the spiritual disease have been eliminated, spiritual health and vigour will be the result. There are two factors to be dealt with in this regard:

1. Diagnosis to establish the causes.

2. Ways and means of eliminating these causes.

A careful and thorough study and examination will reveal that the cause of the Ummah's disease of change and decadence consists of two parts:

a. Dearth of Islamic knowledge, i.e. widespread ignorance prevailing in the Ummah.

b. Lack of determination.

In the absence of knowledge, the essential laws of the Deen remain hidden. Lack of determination impedes practise even if one possesses knowledge.

WAYS AND MEANS OF ELIMINATING THE CAUSES OF OUR DEGRADATION

This is the most important factor which demands the greatest attention and the firmest resolution. It has been stated above that the cause of the Ummah's fall consists of two parts. Now, each of these two parts has to be attended to and eliminated in different ways. Both the Ulama and the seekers of knowledge have a role to play in the elimination of ignorance and for each group the programme of action is different.

The laymen, i.e. those who have to seek knowledge, fall in two categories, viz., the wealthy who have sufficient means and those with lesser means, who have to spend their times in earning their livelihood. The wealthy who have the means should liberate their sons and dedicate them to the purpose of acquiring Deeni knowledge. Although worldly knowledge may be pursued, this should be only to the degree of necessity and be kept subservient to the Deen. The pursuit of worldly learning should never be allowed to eclipse Islamic knowledge. In this way the new generation---the offspring of the present generation---will be reformed.

The elders themselves should engage in the acquisition of knowledge. Arrangements must be made with an Alim or one well-versed in Deeni knowledge. Ilm should be acquired from such a person systematically. If possible acquire the knowledge through the medium of the Arabic language, for Arabic is the medium of greater insight. If this is not possible, then acquire through the medium of Urdu. On the advice of an experienced Alim, a set of Urdu books should be studied. The books prescribed should comprehensively explain the various branches of the Deen, viz., Aqaa'id, Diyaanat, Muaamalaat, Muaasharaat and Akhlaaq. Each book should be studied twice or thrice under the guidance of an Ustad. If this is not possible, then complete each book at least once by an Ustad. Thereafter study it several times on your own.

Those not in position to devote much time to the acquisition of knowledge because of involvement in earning of livelihood should also study a set of Urdu books. These books should be prescribed for their children as well and should be studied repeatedly. This system of self-study should be adopted until arrangements could be made to enlist the service of an Ustad who can teach the books. The studies should proceed systematically and with regularity. Should any section in the books not

be clear, then make a mark and when meeting a person of knowledge seek clarification from him regarding the relevant section. But, never form your own opinion, for this can be very dangerous.

Those who are unable to read and for some reason cannot dedicate their children to the acquisition of knowledge academically, should initiate among themselves classes for Deeni knowledge. They should make an effort to obtain the service of a qualified Alim who will teach them the authentic books of Islam. If a qualified Alim is not available then enlist the service of one who has benefitted from the company of Ulama. If such an instructor is not available free, the community should make arrangements to pay him. The classes should be conducted with regularity, preferably daily. If not daily, then at least once a week.

The teacher who is a non-Alim should not explain anything in the books which he does not understand. He should mark the revelant parts and seek clarification from the Ulama.

If a suitable teacher cannot be obtained locally, introduce one from outside and pay him a salary. Do remember that when collecting funds, employ only means which are Islamically lawful.

The various categories of seekers of knowledge should, in addition to their respective ways of study, adopt another two obligations:
These are:

1. Whenever you are not aware of the Shariah's ruling regarding any of your affairs worldly or religious immediately approach the Ulama-e-Haqq for guidance. If locally no such Alim is available, write to such Ulama who will be able to guide you. If one mas'alah (rule) is asked every day, after a year one will have acquired the knowledge of over 350 masaa'il. After ten years this number will have grown to 3500. This is not a difficult task.

2. The second necessary duty is to visit frequently the gatherings of Ulama, be such gatherings public or private occasions.

ACQUISITION OF KNOWLEDGE BY WOMEN

Now remains the question of knowledge for women. Endeavours should be made to obtain the service of a pious uprighteous female teacher to impart the Qur'aan Majeed and other basic Islamic teachings to minor

girls. For this purpose, the kitab, Beheshti Zewer will suffice. If a pious female teacher is not available then the minor girls too should be included in the program of study of adult females. The program for study of adult females consists of two ways:

a. If at home any male (father, husband, brother, son, etc.) is versed in Islamic knowledge, he should daily and at fixed times conduct a class for the ladies of the house. The same kitabs prescribed for men (especially Beheshti Zewer) should be taught to ladies at home. These books should be taught to them several times over.

b. Occasionally ask some pious Alim who is steadfast on the Sunnah to call at home and lecture to the ladies. (Such lectures will be from behind a screen, fully observing all Shar'i requirements of Purdah). This method is wonderfully efficacious in ingraining the Deen into the hearts of females.

The aforegoing is the program of study and for acquiring knowledge for all seekers of knowledge of the Deen. We shall now discuss the program for the Ulama.

PROGRAM FOR THE ULAMA

The Ulama should have it foremost in them to deliver the ahkaam (laws) of the Shariah to the people. There are a number of ways in which the Ulama can execute this duty. Among such ways and means to be adopted by the Ulama for the dissemination of knowledge are:

1. DARS: Dars or teaching the knowledge of the Deen. In such teaching, the basic parts of the Deen must be accorded priority. Students should be equipped with Deeniyaat as soon as possible. After having acquired Deeniyaat, if the student wishes to study further, and time is available, the Ulama should never refuse.

When conducting dars, the Ustad should not answer nonsensical and futile questions put by students. On the contrary, the Ustad should draw the student's attention to the futility of the question and forbid him from indulgence in such futility.

2. WA'Z: Wa'z or lecturing is directed to the public in general. When lecturing, the Ulama should take into consideration the time factor.

The main topics of lecturing should be the ills of society and the untoward practices prevalent during the time. Although other subjects too may be introduced, these should be given less time and treated with secondary importance. The essential topics should not be confined to Aqaa'id and Deeniyaat, but should cover Muaamalaat (Dealings and contracts, etc.) Muaasharaat (social behaviour and conduct), and Akhlaaq (Morals and Character) in detail.

The lecture given should be clear without ambiguity. The audience should understand what is being said. The lecturer should refrain from adopting a style of incitement and animosity and he should never accept any remuneration for delivering a lecture. However, if one is employed specifically for this purpose, then accepting wages will be permissible.

3. ANSWERING QUESTIONS: Such answering pertains to questions whether asked verbally or by letter. In this field the Alim should bear in mind the following:

i. As far as possible do not delay in answering.

ii. Do not answer nonsensical questions. On the contrary, draw the questioner's attention to the futility of his question.

iii. If the question has two or more possibilities, do not answer all possibilities. First ascertain from the questioner, the possibility which is applicable to his question. Sometimes, after having been apprized of the answers of the various possibilities, the questioner chooses the possibility which is conducive to the furtherance of his motive. He thus opts for that answer. In this way he harms himself spiritually and worldly. By chosing an answer which furthers his motive he puts his adversary at a disadvantage.*

iv. Do not make it a normal policy to furnish the reasons or dalaa'il (proofs) of the ahkaam (Laws) to laymen. In most cases such dalaa'il are beyond the comprehension of laymen. Furnishing proofs is beneficial for the Ulama.

v. If there is reasonable cause to believe that the questioner will not fully understand the answer, then after furnishing him with the written answer advise him to request an Alim to explain the written answer to him.

vi. If there is reason to suspect that the questioner intends to create a dispute and controversy, then do not answer his questions. In short, do not withold from those who deserve, but refrain from those who are undeserving.

4. COMPILING BOOKS: In this field as well, the times should be taken into consideration. The writings should embody clarity and comprehension. If Allah Ta'ala has blessed the writer with an income, he should not sell his own books.

5. AMR BIL MA'ROOF: Amr bil Ma'roof (Commanding righteousness), Nahyi anil Munkar (Prohibitting evil) is also one of the ways in the program for the Ulama. In some cases non-Ulama also come within this scope. The non-Ulama have to discharge this duty in regard to their subordinates and relatives over whom they exercise control and authority. Such particular Amr bil Ma'roof, Nahyi anil Munkar is not exclusive with the Ulama. However in relation to the general public, the duty of Amr Bil Ma'roof is exclusive with the Ulama.

In most cases it is detrimental for non-Ulama to engage in general tableegh to the masses because laymen are not generally versant with the limits of propagation. They, therefore, commit excesses in the Deen. Furthermore, since most laymen are not spiritually reformed, their propagational activities are clouded with base motives of the nafs.

Pointing to the fact that propagation to the general public is the exclusive duty of the Ulama, some Mufassireen have said that the word 'mien' (مِن) in the aayat:

"Let there be among you a group calling to virtue..."

is 'mien' tab'iedhiyah' (تبعيضية), which sets aside some out of the whole; the meaning here being that some and not all should execute this duty. The particular Amr Bil Ma'roof of the Ulama is Waajib in the following cases:

1. A person does something and is not aware of the Shariah's ruling in regard to his doing.

2. The Alim has full control and authority over the one who does the act.

3. The Alim is confident that the one doing the deed will heed his (the Alim's) statements of Amr bil Ma'roof.

In cases other then the three abovementioned, the Amr bil Ma'roof will be Mustahab (preferable and meritorious), but not obligatory.

Among the etiquettes of Tableegh is to exhort and explain the one concerned in privacy and with kindness. Thereafter, if necessary, in public and with emphasis and severity. On the other hand, if there seems to be no hope of the audience heeding one's call, then ignore them and make duaa.

Among the branches of Amr bil Ma'roof, Nahyi anil Munkar is to propagate to the kuffaar as well. Such propagation may be either verbally or by means of literature distributed to them. Tableegh to the kuffaar should be to the non-Muslims of one's own land as well as to those of other lands. Although tableegh to the kuffaar is no longer Waajib, nevertheless, since the Shariah is universal, it will be hightly meritorious if this branch of tableegh is also undertaken.

Defending Islam against the onslought of the forces of baatil is also a branch of Tableegh. To save the seekers of truth from doubt, confusion and deception, the Ulama should counter and neutralize the criticism, attacks and false allegations of the kuffaar and the Ahl-e-Bid'ah. In achieving this goal, all lawful means should be utilized.

The aforementioned discussion pertained to the ways and means of dispelling ignorance. We shall now proceed to outline the ways and means of overcoming lack of courage and negligence.

HOW TO ELIMINATE LACK OF COURAGE

Experience has proven that the following ways are highly efficacious in strengthening one's resolve and in overcoming weakness and lack of courage.

1. Association with a Kaamil (expert and qualified) Shaikh of Tasawwuf (Spiritual Mentor or Guide). The following are the signs of a Shaikh-e-Kaamil.

a. He possesses sufficient knowledge of the Deen.

b. He is a firm adherent of the beliefs, practices and morals of the Shariah.

c. He is devoid of worldly greed.

d. He lays no claim to perfection and excellence.

e. He had lived a while in the company of a Shaikh-e-Kaamil.

f. The contemporary uprighteous Ulama and Mashaa-ikh hold him in esteem.

g. Comparitively, more intelligent persons than ignorant ones incline towards him.

h. The condition of the majority of his mureeds in relation to obedience to the Shariah and reduction in worldly greed, is good.

i. He is alert and is concerned about the conditions of his mureeds. He reprimands an admonishes them for their wrongs and defects. He does to permit his mureeds to be the slaves of their desires.

j. After having been in his company several times, one feels a reduction in worldly love while at the same time discerns progress in the love for Allah Ta'ala.

k. He engages in thikr and shaghl (spiritual exercises). Without such practice there is no barkat in ta'leem (instruction and teaching).

Kashf (a form of revelation which comes to the Auliyaa), karaamat (miracles), istijabat-e-duaa (acceptance of duaa and tasarrufaat (metaphysical acts) are not requirements of a Shaikh. The companionship of a Shaikh-e-Kaamil is wonderfully efficacious. However, for achieving the benefits of a Shaikh, the mureed's intention must be sincere.

The mureed, himself must desire spiritual progress and obedience. He must desire to be imbued with a detestation for sin. It is essential that the mureed keep his Shaikh informed of the changing conditions of his heart. Whatever the Shaikh prescribes, the mureed should accept and practise accordingly.

2. The second way will apply when the company of a Shaikh-e-Kaamil is not available. In this case, read and study the life-conditions and spiritual strivings of the Ahlullah (the Saints of Allah). But, never engage in the mystical practices of Tasawwuf which are written in relation to the lives of the Sufis. Yes, readily follow their advices and statements regarding spiritual purification.

3. The third way in which to eliminate weakness of heart and lack of courage is Muraaqabah (meditation) of Maut and Muraaqabah of the period which will follow Maut. This form of meditation consists of setting aside at least twenty minutes daily. Meditate in solitude about the events which will occur from the time of Sakaraat (pangs of death) until entry into Jannat or Jahannum. Think about these future events, e.g. the questioning in the grave by the two Angels, the punishment and comforts of the grave, resurrection, the scaling of deeds, reward, crossing the Siraat, etc.

The attributes of excellence, e.g. zuhd (being abstemious of the world), khashiyat (fear of Allah), etc., which are influenced by the development of courage, will attain perfection by means of this form of Muraaqabah.

SUMMARY

Thus far, the factors and causes of the harmful change which the Ummah has undergone as well as the ways and means for rectifying the situation and for reforming the degraded condition of the Ummah have been fully discussed and explained. All praises unto Allah Ta'ala. The prescription presented for the reformation of the Ummah is very simple and universally applicable. If the Ummah adopts this prescription, its reformation will be possible swiftly---within a very short while. It now remains upon those who are desirous of acquiring benefit and success to act.

ROOH 3: RECITING AND TEACHING THE QUR'AAN MAJEED

1. Rasulullah (sallallahu alayhi wasallam) said: "The best of you are those who learn the Qur'aan and teach it."

(Bukhaari)

2. "Why do you not go to the Musjid and learn to recite two aayaat of the Qur'aan, for this is better for you than two camels; three ayaat are better than three camels four aayaat are better than four camels, and so on."

(Muslim)

Camels (and all vehicles of transport) are of use in only this world while the Qur'aanic aayaat are of use in both worlds. Here camels have been mentioned by way of example because of their great value and utility to the Arabs. This is merely an illustration. Otherwise, in actual fact, the entire universe has no comparison to even a single aayat of the Qur'aan Majeed. (Mirkaat)

Another fact which emerges from this hadith is the great thawaab of learning even a part of the Qur'aan Majeed. Even a portion of the Qur'aan Majeed acquired is indeed a great and wonderful ni'mat bestowed by Allah Ta'ala.

3. Rasulullah (sallallahu alayhi wasallam) said:
"He who recites the Qur'aan well and clearly is equal in rank to the Angels who record creation's deeds. These Angels are gracious, honourable and of lofty rank. He who finds difficulty in reciting the Qur'aan will obtain a double reward."

(Bukhaari and Muslim)

A double reward means: One reward for reciting and another reward for the added effort. This hadith exhorts the one who recites with difficulty to continue reciting and not give up reciting thinking that poor recital is futile. On the contrary, such recitation is highly meritorious, hence a double reward.

4. Rasulullah (sallallahu alayhi wasallam) said:
"A person who recites one harf (letter) of the Qur'aan, obtains one virtue; each virtue multiplies to ten virtues. I am not saying that الم (ALM) is one harf. But, Alif in it is one harf; the Laam in it is one harf and the Meem in it is one harf.

(Tirmizi and Daarami)

One example, viz., الم (ALM) has been given. Similarly, when the reciter says, الحمد (ALHAMD), he obtains fifty virtues. Allahu Akbar! What tremendous significance and reward! It is, therefore, most deplorable if one, because of neglect fails to take advantage of this great offer by not acquiring the wealth of the Qur'aan.

5. "A person whose breast is devoid of the Qur'aan (i.e. he has not learnt anything of the Qur'aan Majeed) is like a desolate house."

(Tirmizi)

6. Rasulullah (sallallahu alayhi wasallam) said:
"On the Day of Qiyaamah a crown of such brilliance will be placed on the heads of the parents of one who learnt the Qur'aan and practised on its laws, that its glitter will outshine the brilliance of the sun which penetrates your houses. What then do you think will be the position of the one who himself learnt the Qur'aan and acted in accordance with it?"

(Ahmad and Abu Dawood)

This hadith mentions the great significance of teaching the Qur'aan Majeed to children. It is incumbent, therefore, upon Muslims to ensure that their children learn to recite the Qur'aan Majeed. If for some reason they cannot or do not gain the opportunity of committing the Qur'aan Majeed to memory (Hifz) then at least they should learn it by reciting from the text (Naatharah). However, wherever the opportunity exists for imparting Hifz to the children, advantage should be taken to acquire this great wealth. Indeed it is a wonderful bounty. If for some reason the child does not have the time for learning the whole Qur'aan, then even a portion should be taught to him/her. This hadith exhorts even the acquisition of a portion of the Qur'aan Majeed.

7. Rasulullah (sallallahu alayhi wasallam) said:
"He who recites the Qur'aan, memorizes it, accepts its halaal (lawful things) as halaal and haraam (forbidden things) as haraam

(i.e. his beliefs in these matters are correct), Allah Ta'ala will enter him into Jannat and accept his intercession on behalf of ten such persons of his family upon whom entry into Jahannum has become incumbent (i.e. Allah Ta'ala will forgive them because of his intercession)."

(Ahmad, Tirmizi, Ibn Majah, Daarami)

The significance of committing the Qur'aan Majeed to memory mentioned in this hadith is far greater than that mentioned in the earlier hadith. Among one's family members, the closest to one are one's parents. Hence, in terms of the assurance of intercession stated in the hadith the Hafiz's intercession for his parents is a certainty. Parents should now realize the tremendous importance and advantage of making their children Huffaaz of the Qur'aan Majeed.

8. Rasulullah (sallallahu alayhi wasallam) said:
"Hearts (of people) also corrode like steel rusts when exposed to moisture." Someone asked: 'O Rasulullah! (sallallahu alayhi wasallam) What is its polish?' Rasulullah (sallallahu alayhi wasallam) replied: 'Remembering Maut in abundance and recitation of the Qur'aan."

(Baihaqi - Shu'bul Imaan)

9. Hadhrat Jaabir (radiallahu anhu) said:
"Rasulullah (sallallahu alayhi wasallam) once came to us while we were engaged in reciting the Qur'aan. Among us were some village-folk and non-Arabs (i.e. some people who were not able to recite the Qur'aan properly). Rasulullah (sallallahu alayhi wasallam) said: 'Continue reciting. All are reciting well.' "

(Abu Dawood, Baihaqi)

From this it will be realized that even if one lacks the ability to recite superbly, one should continue reciting so that the heart becomes adorned. Those who have the ability to recite superbly should not be scornful of those who lack the ability. Rasulullah (sallallahu alayhi wasallam) encouraged all to recite the Qur'aan Majeed even if the recitation is not up to the correct standard.

10. Rasulullah (sallallahu alayhi wasallam) said:
"He who listens to even a single aayat (being recited by another) obtains such a virtue which perpetually multiplies (it increases in

thawaab continuously). The one who recited the aayat will on the Day of Qiyaamah find the recited aayat in the form of a Noor (which will be of greater value and significance than the virtue which accrued to the one who had listened to the recitation)."

(Ahmad)

If one is unable to recite, one should always listen to the recital of others. Such listening is rewarded with considerable thawaab. There is absolutely no difficulty involved in the obtainal of such great thawaab by such a simple method.

11. Rasulullah (sallallahu alayhi wasallam) said:
"Continue reciting the Qur'aan because on the Day of Qiyaamâh it will appear as an intercessor for the reciter."

(Muslim)

The intercession of the Qur'aan will result in the reciter being pardoned.

12. Rasulullah (sallallahu alayhi wasallam) said:
"On the Day of Qiyaamah the Qur'aan will petition Allah to cloak the one who had recited it with garments of honour and respect. A crown of honour will then be placed on the head of the reciter. The Qur'aan will then petition Allah Ta'ala to shower His pleasure on the reciter. Allah will then become pleased with him. The reciter will then be asked to recite the Qur'aan, thereby attaining higher ranks of elevation. In reward for each aayat a virtue will accrue to him.

(Tirmizi and Ibn Khuzaimah)

Another hadith as well describes the elevation of ranks by means of reciting the Qur'aan in the Hereafter. The hadith states:

"Continue climbing (higher and higher in rank) with your recitation in the same way as you recited with care and concern on earth. Your abode (of residing) is located (at that rank attained) with the last aayat recited.

(Tirmizi, Abu Dawood, Ibn Majah, Ibn Habbaan)

One should now reflect and take advantage of this great treasure in store in the Aakhirah, by striving in the recitation of the Qur'aan. Effort should be made to secure this wonderful wealth for one's offspring. If

one experiences difficulty in memorizing or in reciting, one should never lose hope and give up the recitation. Even reciting in such circumstances is highly meritorious as has been explained earlier. If unable to commit the Qur'aan to memory, then merely recite it (by way of Naatharah i.e. looking inside and reading). Impart this recitation to others as well. The significance and thawaab are indeed great.

The acquisition of the ways and means of a practice or act which is incumbent and rewardable is also incumbent and rewardable. Like it is essential to render the act or practice so too is it essential to acquire its ways and means. This is a simple and self-evident fact. It is therefore incumbent to make the necessary arrangements for learning and teaching the Qur'aan Majeed. The ways and means of rendering this duty is to establish a maktab (or madresah) in your locality so that children can be taught to recite the Qur'aan Majeed. Adults too should devote some time towards this acquisition. If a free instructor or teacher is not available, the community should engage a salaried teacher.

Boys who have acquired the knowledge of reciting at the madresah should teach it to the females at home. In this way all males and females will be able to recite the Qur'aan Majeed. If anyone is unable to recite the Qur'aan, he/she should at least memorize a few Surahs.

Besides the above, there are some other Huqooq (rights and demands) of the Qur'aan Majeed. These are:

a. Once the Qur'aan Majeed has been learnt it should never be forgotten. Whatever part/s have been learnt should always be remembered.

b. A person who wishes to learn the translation of the Qur'aan Majeed should not undertake the task by means of self-study. In self-study of the Qur'aan's translation is the grave danger of misunderstanding. Its translation should be studied under the guidance of an Alim.

c. The Qur'aan Majeed demands the utmost respect and reverance. Never stretch the legs in its direction nor turn your back to it. Do not sit higher than the Qur'aan Majeed and do not place it on the ground. Place it on a desk or pillow or any high place.

d. Torn, tattered and unuseable pages and copies of the Qur'aan Majeed should be wrapped in a clean cloth and buried in such a spot which will not be trampelled underfoot.

e. When reciting the Qur'aan Majeed contemplate that you are conversing with Allah Ta'ala. The spiritual light with which the heart will then become imbued will be vividly perceived.

ROOH 4: LOVE FOR ALLAH AND LOVE FOR RASULULLAH (sallallahu alayhi wasallam)

1. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever has in him three things, will experience the sweetness of Imaan: (These are):
i. His love for Allah and His Rasool is more than that for all and everything.
ii. His love for another (person) is motivated by only the love of Allah.
(i.e. His love and friendship with people are not for worldly motives. He befriends people because they happen to be pious men of Allah).
iii. A man who, after having been saved by Allah from kufr, abhors returning to kufr as much as he abhors falling into a fire."
(Bukhari and Muslim)

2. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"You canno't have total Imaan as long as you do not love me more than your father, children and all people."
(Bukhari, Muslim-Mishkaat)

3. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"A man canno't be perfect of Imaan as long as his love for me is not more than his love for his whole family and for all people."

(Muslim)

Also in Bukhari Shareef it is recorded that Hadhrat Umar (radiallahu anhu) said:

"O Rasulullah! Most assuredly, I love you more than all things, but my own life."

Rasulullah (sallallahu alayhi wasallam) said:

'I swear by The Being in Whose Power is my life! One is not a perfect believer until one loves me more than one's own life."

Hadhrat Umar (reflected and) exclaimed: 'I now love you more than my own life."

Rasulullah (sallallahu alayhi wasallam) replied:

'Now you are a perfect Muslim."

Initially, Hadhrat (radiallahu anhu) did not reflect and thought that since one is affected more by difficulty on oneself than difficulty on another, one's life must be dearer than another's. However, upon reflection he realized that for the sake of Rasulullah (sallallahu alayhi wasallam) every Muslim will readily sacrifice his own life. If a choice has to be made between one's own life and the dignity and honour of Rasulullah (sallallahu alayhi wasallam), even the ordinary Muslim will be prepared to lay down his life at the altar of sacrifice. Hadhrat Umar (radiallahu anhu) thus realized that in actual fact his love for Rasulullah (sallallahu alayhi wasallam) was greater than his love for his own life. And, so it was and remained until the end---Hadhrat Umar (radiallahu anhu) remained steadfast on the Deen never turning his face away from the Deen by the slightest degree.

4. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Love Allah Ta'ala because He nourishes and sustains you; love me because Allah Ta'ala loves me."

(Tirmizi)

It is not to be inferred from this hadith that we have to love Allah Ta'ala only because He nourishes us. This hadith merely implies that should one be unable to comprehend the limitless and vast favours and bounties of Allah Ta'ala, then at least contemplate and understand this one great

Ni'mat of nourishment (Rizq). No one can ever deny or ignore this obvious fact of Allah Ta'ala being the sole Nourisher and Sustainer. Hence, understanding even this single fact will induce in one love for Allah Ta'ala.

5. Hadhrat Anas Rasulullah (sallallahu alayhi wasallam) narrates that a villager came to Rasulullah (sallallahu alayhi wasallam) and said:

"O Rasulullah! When will it be Qiyaamah?"

Rasulullah (sallallahu alayhi wasallam) said:
"What preparations have you made for it?"

He replied: "I have no much Salaat nor Saum, but I have love for Allah and His Rasool."

Rasulullah (sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah every person will be with the one whom he loved."

This meant that on the Day of Qiyaamah those who had loved Rasulullah (sallallahu alayhi wasallam) will be with him. Along with this great fortune, they will be in close proximity to Allah Ta'ala. Hadhrat Anas (radiallahu anhu) then commented:

"After having heard this good news, Muslims became exceedingly happy. After having embraced Islam nothing else (besides their embracing) made them as happy (as this statement of Rasulullah (sallallahu alayhi wasallam)."

(Bukhari, Muslim)

The glad tidings conveyed in this hadith are of great significance. Even if one has no great stock of acts of Ibaadat, the love of Allah and His Rasool (sallallahu alayhi wasallam) will secure the treasure of Divine Proximity for one in the Aakhirah.

6. Hadhrat Abu Zarr Ghiffaari (radiallahu anhu) narrated that once Rasulullah (sallallahu alayhi wasallam) performed Salaat (Tahajjud). The whole night in his Salaat he recited a single aayat until the morning. The aayat is:

"O Allah!) If You punish them, they are your servants (i.e. You have all the authority over them). If You forgive them (it is within Your Power), for You are All-Powerful and the One of Wisdom."

(Nisaai and Ibn Majah)

Shaikh Dehlwi (rahmatullah alayh) commenting on this hadith, says that the Qur'aanic aayat which was recited the whole night by Rasulullah (sallallahu alayhi wasallam) is the statement of Nabi Isaa (alayhis salaam), which he will be making (on the Day of Qiyaamah) in regard to his Ummah. Rasulullah (sallallahu alayhi wasallam) presented his Ummah's case for Maghfirat (forgiveness) to Allah Ta'ala in the same manner. This loving attitude of Rasulullah (sallallahu alayhi wasallam) bears testimony to his great love for his Ummah. For the sake of this love, he sacrificed the comfort of whole nights, petitioning and appealing to Allah Ta'ala to forgive his Ummah. It will only be a callous and a heartless one whose heart is not moved when he hears of the great love which Rasulullah (sallallahu alayhi wasallam) had for the Ummah.

7. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"My similitude with you is like a man who strives to prevent moths falling into a fire. The moths plunge into the fire while the man makes great attempts to save them. Inspite of his efforts, they continue to fall into the fire. Similarly, I relentlessly grab hold of you and divert you from the Fire (so that you do not plunge into Jahannum by commission of evil), but you continue with your plunge into the Fire."

(Bukhari)

This hadith too indicates the tremendous love and concern which Rasulullah (sallallahu alayhi wasallam) had for his Ummah. His profound concern to save his Ummah from the calamities of the Aakhirah is a manifestation of his love for the Ummah. Which Ummati can ignore this love?

8. Hadhrat Ibn Abbaas Mardas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) made dua of Maghfirat (forgiveness) for his Ummah in the evening of Arafaat. The Divine Answer came: "Your Ummah has been forgiven, excepting huqooqul Ibaad (i.e. the rights of others which were usurped and plundered and for which no proper amends were made)."

Rasulullah (sallallahu alayhi wasallam) then petitioned Allah Ta'ala:

"O Allah! If You wish, You can award the rights (which were plundered here) of the oppressors with Jannat and forgive the oppressed."

However, this dua was not accepted on that night. During the morning at Muzdalifah, Rasulullah (sallallahu alayhi wasallam) repeated the dua. On this occasion the request was granted. The acceptance of this dua induced Rasulullah (sallallahu alayhi wasallam) to laugh with delight. Rasulullah (sallallahu alayhi wasallam) then said to Abu Bakr and Umar (radiallahu anhumaa):

"When Allah Ta'ala accepted my dua and forgave my Ummah, Iblees rubbed sand in his face and cried in despondency and defeat. I laughed on seeing his discomfort."

(Ibn Majah, Baihaqi)

This hadith must not be misconstrued. The inference should not be drawn that usurped, plundered and unfulfilled rights of creation (Huqooqul Ibaad) will compulsorily at all times be waived, without any punishment nor does it mean that the performance of Hajj cancels out such rights. The interpretation of this hadith consists of two possibilities:

1. The possibility of remaining in Jahannum forever as punishment for the usurpation of huqooqul ibaad.

2. Definite punishment for huqooqul ibaad although such punishment will not be everlasting residence in Jahannum.

When Rasulullah (sallallahu alayhi wasallam) made the dua, two Divine Promises were the result:

1. Everlasting residence in Jahannum (the first possibility mentioned above) as compensation for plundering huqooqul ibaad was cancelled. After serving one's sentence of punishment in Jahannum, one will emerge therefrom and attain salvation.

2. Certainty of punishment for huqooqul ibaad (the second possibility) cancelled. In fact, there will be cases where Allah Ta'ala will by

the presentation of favours and ni'mat to the oppressed secure in return forgiveness for the oppressors. The oppressed will become pleased with the bounties and happily pardon the oppressors.

Once again we must reflect and realize the tremendous and deep love which Rasulullah (sallallahu alayhi wasallam) cherished for the Ummah. His concern for the Ummah was so great that he persisted in the supplication to secure forgiveness for even the oppressors of his Ummah. Is it yet possible that the heart of the Believer will not brim over with love for Rasulullah (sallallahu alayhi wasallam)?

9. Hadhrat Abdullah Bin Amr Bin Al-A'a (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam), after reciting those verses in which are mentioned the duaa of Hadhrat Ibraheem and Hadhrat Isaa (alahimas salaam) for their respective Ummats, raised his hands and supplicated to Allah Ta'ala as follows:

"O Allah! My Ummah, my Ummah."

Allah Ta'ala said: "Jibraeel, go to Muhammad (sallallahu alayhi wasallam)---Your Creator is aware (of all things)---and ask him the reason for his grief."
Jibraeel (alayhis salaam) enquired the reason from Rasulullah (sallallahu alayhi wasallam) for his grief and tears. Rasulullah (sallallahu alayhi wasallam) informed Jibraeel (alayhis salaam) of his concern for the Ummah. Jibraeel (alayhis salaam) then brought the following message from Allah Ta'ala:

"We shall please you in regard to your Ummah and We shall not let you grieve."

(Muslim)

According to Hadhrat Ibn Abbas (radiallahu anhu), Rasulullah (sallallahu alayhi wasallam) said that he will never be happy as long as there remains a single member of his Ummah in the Fire. (Durrul Manthur). In terms of this Divine Promise to Rasulullah (sallallahu alayhi wasallam), Insha'Allah, Allah Ta'ala will not leave a single Ummati in Jahannum.

O Muslims! The wonderful treasures of the Aakhirah which you will be acquiring will be through the auspicious agency of Rasulullah (sallallahu alayhi wasallam). If, therefore, you canno't love him, for who will you ever love.

10. Hadhrat Umar (radiallahu anhu) narrated that there was a man by the name, Abdullah and was known as Himaar. Rasulullah (sallallahu alayhi wasallam) had punished him for having consumed liqour. After having been punished he was once again brought to Rasulullah (sallallahu alayhi wasallam) for the same crime. Rasulullah (sallallahu alayhi wasallam) ordered him to be punished. Someone cursed him (Himaar) for repeatedly committing the crime. Rasulullah (sallallahu alayhi wasallam) commented:

    "Do not curse him. I swear by Allah that I know he has love for Allah and His Rasool."

(Abu Dawood)

One can from this incident realize the honour and love which Rasulullah (sallallahu alayhi wasallam) had for one who was imbued with love for Allah and love for the Rasool. Even after repeatedly having indulged in a major sin, Rasulullah (sallallahu alayhi wasallam) forbade people from cursing the wrong-doer. It is now necessary that every Muslim fills every vein in his body with the love of Allah and love of Rasulullah (sallallahu alayhi wasallam). The noble and priceless treasures of the Aakhirah are procurable by virtue of this love without difficulty.

ROOH 5: BELIEF IN TAQDEER AND TAWAKKUL IN ALLAH

The belief that everything which happened, happen and will happen is according to the knowledge, will and command of Allah Ta'ala is called Taqdeer. Belief in Taqdeer is compulsory.

The advantages of belief in Taqdeer and Tawakkul (Trust in Allah) are as follows:

1. No matter what hardship or misfortune befalls one, it will be accepted without panic and the heart will remain strong in the face of such hardships. Strong belief in Taqdeer will indicate that Allah's Wish is in this occurrence and it canno't be opposed. The hardship will disappear only when so desired by Allah Ta'ala. Thus the man of Taqdeer accepts what comes his way with contented resignation.

2. One who has understood and accepted this conception of Taqdeer will not be overcome with frustration at the delay in the passing of the hardship. He will not become despondent and lose hope when the misfortune endures for any length of time. He will banish weakness.

3. The adherent of Taqdeer will not adopt unlawful ways and means of combatting the difficulty, for he knows that the adversity has been brought about by Allah Ta'ala. He understands well that elimination of the hardship is not possible without the Will of Allah Ta'ala. He therefore realizes the futility of his efforts in trying to eliminate what Allah Ta'ala has willed. He will thus not unnecessarily court the displeasure of Allah by the adoption of unlawful measures. Why court Allah's Wrath when one's purpose canno't be achieved even after having displeased Him?

4. The believer in Taqdeer and Tawakkul will not rely solely on material and mundane measures, but will resort to dua as well. He believes that nothing can be gained without His Will. He thus derives greater hope and strength by supplicating to Allah Ta'ala. An additional benefit of engaging in duaa is the strengthening of one's relationship with Allah Ta'ala. A strong bond of love with Allah Ta'ala is the basis of peace and all comfort.

5. The believer in Taqdeer will not attribute success, accomplishment and excellance to his efforts. He will attribute everything to the Will and Pleasure of Allah Ta'ala. He will thus be imbued with humility. Such a man will not be arrogant and haughty.

The summary of what has been said above is:
The believer in Taqdeer and Tawakkul will be grateful (make shukr) in times and occasions of success and prosperity, and he will be patient (make sabr) when failure and adversity overtake him. This is the great advantage which Allah Ta'ala points to in the following aayat:

"...so that you do not lose hope over what you have lost nor do you become elated because of what you have gained."

(Surah Hadeed)

The Islamic conception of Taqdeer should not be misconstrued and the essential and correct ways and means for worldly affairs should not be discarded on the pretext of resignation to Taqdeer. Discarding the lawful means and agencies which Allah Ta'ala has created for worldly affairs is weakness as well as erroneous. Such error and weakness have been criticized in the hadith. Hadhrat Auf Bin Malik (radiallahu anhu) narrates that once when Rasulullah (sallallahu alayhi wasallam) decided a dispute, the one against whom the verdict went, exclaimed:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ

"Sufficient for me is Allah and He is a good Protector."

This exclamation was intended to convey that Allah's Pleasure was the cause of the setback which he suffered. Hearing this, Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala does not like weakness. Be alert!"

Here Rasulullah (sallallahu alayhi wasallam) exhorted that one should harness the correct means for one's case and activity. However, if inspite of instituting the correct measures, failure results, then one will be justified in saying: (حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ) This hadith appears in Abu Dawood

HADITH ON TAQDEER

1. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
   "You can never be a Mu'min as long as you do not believe in Taqdeer---in its good and its bad---to such an extent that whatever is to happen will not be warded off and whatever is not to happen will not occur.

   (Tirmizi)

2. Hadhrat Ibn Abbaas (radiallahu anhu) narrates:
   "I was (once) behind Nabi (sallallahu alayhi wasallam) when he said to me: 'O son! I shall inform you of a few things. Remember

Allah and He will protect you. Remember Allah and you will find Him close to you. When you have to ask for something, ask of Allah Ta'ala. When you require aid, seek His Aid. Believe firmly that if all creation desires to benefit you in anything, they can never benefit you but that which Allah has decreed for you. If they all unite to harm you, they will not be able to harm you in anything, but that which Allah has decreed for you."

(Tirmizi)

3. Hadhrat Abu Darda (radiallahu anhu) narrates that Allah Ta'ala has already predestined five things for all people, viz., age, sustenance (rizq), deeds, place of burial and final salvation or condemnation.

(Ahmad, Bazzaaz, Kabeer, Ausat)

4. Hadhrat Muaawiyah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Do not advance to acquire something, thinking that you can acquire it by your efforts even though Allah Ta'ala has not predestined it for you nor retreat from something, thinking that you will be able to obviate it by your efforts even though Allah Ta'ala has predestined it for you."

(Kabeer and Ausat)

Whatever Allah Ta'ala has predestined, will come to pass no matter what efforts are made by man to gain or ward it off.

5. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Strive to acquire what is beneficial for you; seek the aid of Allah; do not lose courage and if a setback overtakes you, do not say: 'If I had done this then it would have happened like this (i.e. not what had happened).' Instead, say: 'Allah has ordained this. Whatever He has willed, has happened.'

(Muslim)

The above ahadith have been extracted from Jam'ul Fawaaid. These ahadith pertain largely to Taqdeer. The narrations which will appear hereunder pertain more to Tawakkul.

6. Allah Ta'ala states in the Qur'aan:
"(After you have consulted) and when you have firmly decided, then have trust on Allah (and proceed to do what you have decided to do). Verily, Allah Ta'ala loves those who place reliance (on Him)."

(Surah Aale Imraan)

What greater wealth do one require than the love of Allah? Those whose trust and reliance are in Allah, have secured His love. There is no doubt in the success of such people. From this aayat it is also manifest that along with Tawakkul should be Tadbeer (i.e. employment of the correct agencies, means and ways). Consultation which is mentioned in the aayat is in fact a way for deciding an affair. However, one should not repose reliance on tadbeer. Even after having instituted the ways and means, reliance must be placed on Allah Ta'ala.

7. Allah Ta'ala says in the Qur'aan Shareef:
"They (the Sahaabah) are such (sincere) people that when some persons said to them: 'These people (i.e. the kuffaar of Makkah) have made (great) preparations for you (i.e. for fighting you) You should therefore fear them.', their (the Sahaabah) Imaan became stronger. Allah is sufficient and is best. Unto Him affairs are assigned. Thus these people (the Sahaabah) returned loaded with the bounties of Allah. No grief overtook them and they remained following the Pleasure of Allah. Verily, Allah is most Munificient."

In these aayaat is a reference to a particular incident from which the Sahaabah benefitted both materially as well as spiritually. Allah Ta'ala indicates here that both these benefits were the consequence of Tawakkul.

8. Allah Ta'ala orders Rasulullah (sallallahu alayhi wasallam) in the Qur'aan Shareef to say:
"Say (O Muhammad!) Nothing can overtake us, but that which Allah has ordained for us. He is our King. All Believers should assign their affairs to Allah.
Await for us one goodness out of two."

(Surah Taubah)

Since Allah Ta'ala is the King, the servant should be pleased with whatever the King chooses. This should be the condition of all Muslims. Both prosperity and adversity are beneficial for Muslims. Times and conditions of hardship prove beneficial for Muslims in relation to the end result. In enduring the hardships, ranks increase and sins are forgiven. Thus, it matters not which condition a Muslim is in. Both conditions, viz., prosperity and adversity, are advantageous for Believers. This shows that even if a Muslim is overtaken by difficulty and hardship, he is not reduced to despondency and frustration, for he considers the state of adversity also beneficial to him. If the benefits of adversity do not manifest in this world, then for a certainty, these will be manifested in the Aakhirah. The Aakhirah is our actual and original home and goodness and benefit there will be to our perpetual advantage.

9. Allah Ta'ala says:
"Musaa (when he saw Bani Israaeel in fear and suffering because of the cruelty of Fir'oun) said: 'O my people! If you have (true) Imaan on Allah, then have trust in Him, if indeed you are obeying Him.'
They said: 'We have reposed trust on only Allah.' (They then supplicated): 'O Creator! Do not make us the target of these oppressors; save us by Your mercy from these unbelievers."
(Surah Yoonus)

From this aayat it is learnt that along with Tawakkul, duaa is very efficacious.

10. Allah Ta'ala says:
"Whoever has trust on Allah, He is sufficient for him."

Allah Ta'ala dispenses all affairs of those who have trust on Him, be the affairs of a physical or spiritual nature. This is indeed a wonderful promise made to those who adopt Tawakkul.

11. Hadhrat Sa'd narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The good fortune of a person is that he remains pleased with what Allah has ordained for him. The misfortune of a person is that he refrains from asking Allah for goodness and that he is displeased with what Allah has ordained for him."
(Ahmad, Tirmizi)

12. Hadhrat Amr Bin A's (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The heart of man lingers after everything. Allah does not care for a man who puts his heart at the disposal of everything; he may be destroyed in any place (and way - Allah cares not for him). Whoever has trust on Allah, Allah suffices for him in all affairs."
(Ibn Majah)

This hadith points out that such a man whose trust is reposed in Allah does not become despondent and is not smitten by worry.

13. Hadhrat Imraan Bin Haseen (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever remains aligned to Allah with his heart, Allah will be sufficient or him in all his affairs. Allah will bestow on him sustenance from such quarters which he did not even think of. Whoever aligns himself with the world, Allah hands him over to the world."
(Targheeb Wa Tarheeb)

14. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said to a man:
"Tie your camel and trust in Allah."

Thus, Tawakkul does not envisage the abandonement of the lawful means and agencies which Allah Ta'ala has created for the execution of activities. One has to trust in Allah and not repose confidence in the means and ways.

15. Hadhrat Abu Khuzaamah (radiallahu anhu) narrates that someone asked Rasulullah (sallallahu alayhi wasallam):
"Do incantations and medicine alter Taqdeer"

Rasulullah (sallallahu alayhi wasallam) said:
"This too is included in Taqdeer."
(Tirmizi, Ibn Majah)

According to this hadith, the benefit which will result from medicine, etc. is also dictated by Taqdeer.

The sum total of this discussion is that Muslims should never become

despondent and frustrated in difficult situations. Take lesson from what has been said in these aayaat and ahadith and do not become weak in your Deen. Repose all your trust on Allah Ta'ala.

ROOH SIX: SUPPLICATING (TO MAKE DUA)

Dua or supplication is to petition Allah Ta'ala for one's needs and requirements, be such needs mundane or spiritual - be they in regard to one's worldly affairs or Deeni affairs - whether such afairs and needs are within one's ability of acquisition or not. In all cases, the Muslim has to supplicate to Allah Ta'ala for the fulfilment of his needs.

Dua for unlawful desires and needs is not permissible. While making dua, all the lawful means and agencies for the requirement should be harnessed, e.g. the farmer while making dua for his farm to yield should at the same time engage in the means and ways of farming; one making dua for protection against an enemy should at the same time engage in the ways and means of warding off the enemy; the sick while making dua for recovery should resort to medicine and treatment as well; one involved in litigation should while making dua for success in his court-case, engage the proper means of achieving the success as well; one engaged in the acquisition of Qur'aani and Deeni knowledge should make dua for barkat and success while at the same time study properly and acquire whatever ways are essential for the correct acquisition of knowledge; one involved in ibaadat should strive against the lowly desires and the diversions of shaitaan and the nafs while at the same time make dua for aid from Allah Ta'ala for sincerity and steadfastness in his acts of ibaadat.

In affairs in which physical and material means and agencies have no role to play, one should in entirety resort to only dua, e.g. rainfall, protection against plaques, the shaitaan and the deception of the nafs, protection from the oppression of cruel persons, etc.

Dua does not mean the mere recitation of some words and the mere ritual reiteration of words after Salaat. The nature of duaa consists of petitioning in the Court of Allah Ta'ala. The earnestness and concern which

people have when making appeals in the courts of the world should at least be adopted when making duaa in the Court of Allah Ta'ala. When making dua, one's mind and body have to be concentrated and directed into the purpose of dua. One should never lose hope in the event of fulfilment of the dua being delayed or if fulfilment is not discerned. One has to submit to the Will of Allah Ta'ala. Dua is an appeal to Allah Ta'ala. It is His sole prerogative to grant or reject the appeals of His servants. We have no right to become disillusioned and despondent if we cannot discern acceptance of our dua.

The times of dua are not to restricted to the time of Salaat. Dua should be made at any time, whenever one requires something although the time after Salaat is very efficacious for acceptance of the dua. Whenever and whatever one is in need of, immediately make dua with the heart as well as with the tongue. This then is the reality and nature of dua.

Now when supplicating, do so according to the reality and nature of dua as has been described. If you do so, you will discern the efficacy and barakat of dua. Barkat of dua does not necessarily mean that whatever you ask for will be granted. At times the very object sought for, is obtained, e.g. something in regard to the Aakhirat, because a favour or bounty of the Aakhirah is pure goodness for the servant. For the attainment of the fortunes of the Aakhirat, Imaan and Itaa'at (obedience) are conditions. Without these conditions, the blessings of Aakhirah are not attainable. Sometimes, the object asked for is not obtained, e.g. an object or requirement of the world. This is so because sometimes the worldly object supplicated for is harmful and sometimes beneficial. If it is beneficial in the Wisdom of Allah Ta'ala, He grants it to the servant and when it is harmful, He witholds it from the servant just as a father will deny his child an object which is detrimental to his interests.

The meaning of barkat in this context is that the Attention of Allah Ta'ala is directed to the servant. Thus, if due to some reason known to Allah Ta'ala, the object asked for is not granted, then too contentment. He is not overcome with frustration and weakness. This spiritual strength with which the heart is imbued is the effect of the Special Attention of Allah Ta'ala as a result of dua made by the servant. This Special Attention of Allah is indeed a great treasure. All other treasures pale into insignificance in its presence. This Special Attention is in fact man's original capital which he has to strive for. It is the possession of this treasure which will bring him comfort and peace in this world and in the

Aakhirah. The limitless bounties of the Hereafter are obtainable as a result of this Special Attention which Allah Ta'ala focusses on His servants. There is, therefore, never the slightest fear of being deprived. The one who makes dua is never deprived because of this inherent barakat of dua.

Some ahadith pertaining to the significance of dua will now be narrated.

1. Hadhrat Abu Hurairah (radiallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:
"The servant's dua is accepted as long as he does not ask for something sinful nor for something unkind for his relatives; and, as long as he is not impatient."

It was asked: 'O Rasulullah! What is the meaning of being impatient"

"It means to say: 'I have asked dua time and again, but it has not been answered.' So saying, one gives up asking dua."

(Muslim)

This hadith stresses the continuous making of dua even if the dua seemingly is not accepted.

2. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Nothing is more appreciable to Allah than dua."

(Tirmizi, Ibn Majah)

3. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Dua is beneficial in everything. It is efficacious in warding off misfortunes which have already descended as well as misfortunes which are about to descend. Therefore, the servants of Allah should be steadfast in making dua."

(Tirmizi, Ahmad)

4. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah becomes angry with one who refrains from dua."

5. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"You should continuously engage in dua and firmly believe that Allah is accepting your dua. Allah Ta'ala does not accept the dua of one whose heart is careless."

(Tirmizi)

Dua must be made with earnestness and concentration of mind and body while at the same time believing that the dua is definately being accepted by Allah Ta'ala. Non-attainment of the object of the dua should not be misconstrued as non-acceptance. The dua is most certainly accepted, but obtainal of the object sought after, is subject to the Wisdom of Allah Ta'ala as has been earlier explained.

6. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Any Muslim who makes a dua and his dua does not contain a request for anything sinful or anything regarding the severance of family ties, Allah Ta'ala grants him one of three things most assuredly, viz.,

i. What he has asked is granted immediately, or
ii. What he has asked is saved for him as a treasure in the Aakhirah, or
iii. Allah wards away some calamity from him in lieu of the object asked for."

The Sahabah then said that they will resort to duaa in abundance. Rasulullah (sallallahu alayhi wasallam) replied that by Allah Ta'ala everything is in abundance. Thus, no dua is returned empty.

7. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Everyone should petition his Creator for all his needs."

In the narration of Hadhrat Thaabit (radiallahu anhu) it is said:

"Everyone should ask his Creator for all his needs be it even salt or be it a shoe-lace when it breaks."

(Tirmizi)

One should not consider it improper to make dua for insignificant items because by Allah Ta'ala even such things which are significant, great and valuable by us, are insignificant in His Gaze.

ROOH SEVEN: ASSOCIATION WITH THE PIOUS

Wonderfully efficacious for spiritual progress is to join the company of the pious. One should endeavour to sit in the company of pious people so that talks of wisdom and piety as well as virtuous habits are acquired. The life-stories of the pious should be studied. This too serves the same purpose as association with the pious. Virtuous character is acquired by reading and studying the life-stories of the saintly men of Allah.

Allah Ta'ala has instilled in man the propensity to be influenced by others. Such influence is derived without any concentration and any special endeavour. The life and conditions of others generally influence people greatly. This acceptance of influence applies to both good and bad influence. The company of the pious is therefore extremely beneficial while evil company is extremely harmful. The company of the pious refers to association with such a person who has sufficient knowledge of the necessary laws of the Shariah, and whose beliefs are correct. The one with whom association is struck up should be a person who refrains from bid'ah (innovation) and evil customs and practices. He should be one who is steadfast in Salaat, Saum and the essential acts of Ibaadat. His relationship and affairs with others should be impeccable. He should be a man of humility, piety and abstemious. He must be one who takes precaution in matters pertaining to halaal and haraam. He must be of uprighteous moral character. He must be a man who does not hold the poor and the needy in contempt. Both his external and internal character must be virtuous. The fear and love of Allah should imbue his heart. He must not be a man of worldly greed. For the sake of the Deen he should care for nothing, neither for wealth nor honour. He should be a man who prefers the life Hereafter to the life of this world. He must be a man of sabr and shukr. A man of these capabilities and characteristics is indeed an alchemy for one's spiritual development.

Those who lack the ability to discern or recognize the ability of a man ---whether he is a man of piety or not---should take the advice of the pious people of his time. Whomever the pious people of the time describe as pious will be worthy for company. Furthermore, by being in the company of a pious man a few times, one will discern in oneself an aversion for evil and an inclination towards virtue. A man whose company produces this effect on the heart is indeed a pious man.

Abstain as far as is possible from a man in whom evil qualities are discerned. Unless necessity compels one, do not enter into his company. Evil company utterly destroys one's Deen. At times evil persons harm not only one's spiritual life, but one's worldly life as well. Such worldly loss could be sustained in a variety of ways, such as in one's wealth, property, honour and life.

Then there are such people in whom one canno't discern good or bad qualities. Entertain good opinion about such people but do not cultivate their company.

Experience has proven that pious company plays a great and effective role in one's spiritual progress while the company of evil persons weakens the heart and ruins one's spiritual life. Some verses of the Qur'aan and ahadith pertaining to pious and evil company will now be cited.

1. Allah Ta'ala says:
"O people of Iman! Fear Allah and join the company of the truthful."

Joining the company of the truthful is to associate with the pious and follow their ways of rectitude.

2. Allah Ta'ala says:
"When you see those conjecturing (finding fault and jesting) in our Laws then turn away from them until (such time) that they engage in some other talk. And, if shaitaan caused you to forget (and you remained sitting with them), then do not sit after remembering with an unjust people."

The Qur'aan here very explicitly warns against association with those who jest with the Deen; with those who treat the Deen light-heartedly; with those who show no respect for the Laws of Allah.

3. Hadhrat Ibn Abbas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) was asked:
"Among those with whom we associate, who is the best?"

Rasulullah (sallallahu alayhi wasallam) replied:
"The one who reminds you of Allah when you look at him; his speech improves your Deen and his acts remind you of the Aakhirah."

(Abu Ya'laa)

Some of the important signs of a pious man, which have been mentioned earlier, are stated in this hadith.

4. Hadhrat Abu Umaamah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Luqman said to his son:
'O my son! Associate with the Ulama. Make this an obligation on you. Listen to the talks of the people of wisdom because Allah Ta'ala livens a dead heart with the light of wisdom in the same way as the dead earth is enlivened by abundant rainfull."

(Tibraani)

Wisdom refers to the subtle points of the Deen. Such words of wisdom flow from the lips of truthful saints of Allah Ta'ala.

5. Hadhrat Muaaz Ibn Jabal (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala said: 'My love becomes incumbent for such persons who love one another for My Sake and who associate for My Sake..."

(Maalik and Ibn Habbaan)

The meaning of "for Allah's sake" is for the sake of the Deen or Deeni motives and not worldly motives.

6. Hadhrat Abu Musa (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The similitude of a pious companion and an evil companion is as a man standing with musk (this is the similitude of a pious companion), and a man stoking a furnace (this is the similitude of an evil companion). The man with the musk will give you some or (if he does not give) then you will at least gain its fragrance while the stoker of the furnace will burn your clothing (if a spark of fire falls on you) or (if he does not burn you) then at least the smoke of the fire will reach you."

(Bukhari and Muslim)

Even if one does not derive the full benefit of the pious company, one will gain to a certain degree, and likewise even if the evil company does not fully harm, one will to a certain extent be affected by the evil.

7. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) saying:
   "Do not associate with anyone except with a person of Imaan."
   (Tirmizi, Abu Dawood, Daarmi)

There are two possible meanings to this hadith, viz.,

a. Do not associate with a kaafir.

b. Associate with only one of perfect Imaan. Do not associate with a man of imperfect Imaan.

In the light of this hadith, only a man of perfect Imaan - a man who is fully pious - is worthy of association.

8. Hadhrat Aby Razeen (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said to him:
   "Should I not inform you of something which is a (great) pivot of this Deen and by means of which you can acquire the success of this world and the hereafter? Firstly, adhere to the gatherings of the people of Thikr (those who remember Allah much); secondly, when in solitude, keep your tongue moving with Thikrullah as much as is possible; thirdly, love for the sake of only Allah and hate for the sake of only Allah..."
   (Baihaqi in Shu'bul Imaan)

Experience too has established that pious company is the root or basis of the Deen. Among the various ways of strengthening one's Deen and experiencing the sweetness of Deen, the most efficacious is the company of the pious.

9. Hadhrat Abu Hurairah narrates that once he was in the company of Rasulullah (sallallahu alayhi wasallam) who said:
"In Jannat are pillars of Ya'qoot (a precious stone of Jannat). On these pillars are erected mansions of zabarjad (a material of Jannat). In these mansions are open doors which glitter like bright stars."

The people asked: 'Who will occupy these lofty mansions?"
Rasulullah (sallallahu alayhi wasallam) replied:
"Those who loved one another for the sake of Allah; those who associated with one another for the sake of Allah and those who met one another for the sake of Allah."

(Baihaqi in Shu'bul Imaan)

10. Hadhrat Samurah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Do not live with the mushrikeen nor be together with them. Whoever lives with them and associates with them is one of them."

(Tirmizi)

From these aayaat and ahadith it is abundantly clear that association should be with men of piety so that one may gain spiritually and be influenced by the virtue and statements of wisdom and piety of the pious men. The derivation of spiritual benefit from the company of the pious has been amply proven from the aforegoing references. Such aayaat and ahadith will now be cited by which it will be proven that this same benefit is also attainable by studying the life-conditions of the pious.

1. Allah Ta'ala says:
"We narrate all these stories of the Ambiyaa (Nooh, Hood, Saalih, Ibraheem, Loot, Shuaib and Musa - alayhimul salaam) to you so that We strengthen your heart."

(Surah Hood)

This then is one benefit of reading and studying the stories of the pious people. The heart is strengthened and imbued with comfort and con-

tentment. The heart becomes fortified against falsehood just as the pious people were strong and steadfast against falsehood. As a result of such steadfastness, Allah Ta'ala bestows His Aid. In another aayat Allah Ta'ala declares:

> "We aid Our Messengers and the people of Imaan here in this world and We will also aid them on that Day when these (Angels) bearing testimony will stand."
>
> (Surah Mu'min)

It is evident that the Aid on that Day of Qiyaamah will be only for the obedient ones. They will be the successful ones while the disobedient will be met with failure.

As a result of the stories of the pious people, one gains strength and firmness on the Deen while at the same time it is learnt that these pious ones will attain the loftiest states of the Aakhirah, hence one is encouraged to follow in their footsteps thereby also gaining the lofty ranks in the Hereafter.

12. Ibn Mas'ood (radiallahu anhu) says:
    "Whoever wishes to adopt the path of piety forever, should adopt the path of those (pious ones) who have passed away."

There is no absolute certainty that a man who is living will remain firm on the path of piety unto the end. The danger always remains of him going astray. Hence, the path of piety of a living man could be adopted only as long as he remains on that path.

The perpetual path of piety is the path of the Sahabah of Rasulullah (sallallahu alayhi wasallam). It is also stated in the hadith that the character and habits of the Sahaabah should be established as a standard as far as is possible. (Jam'ul Fawaaid) It is quite obvious that the adoption of the character and ways of the Sahaabah can be possible only if one is aware of their life-stories. It is therefore essential to study books on the lives of the illustrious Sahaabah.

13. Like the Qur'aan Majeed, the Ahadith similarly narrate the stories of the Ambiya, Ulama and Auliya with a view of inducing in people the urge to follow the uprighteous and pious personalities of the past. This purpose is stated in the order:

"Therefore, follow their guidance."

The Ahadith are replete with the stories of pious and accepted personalities. These stories are an effective way of exhorting people towards piety and spiritual progress. It is precisely for this reason that we find the Auliya always making it a point to compile such books.

The following are some books in this regard. Do make a special effort to read these books or let someone read and explain the books to you. If the services of an Alim are available for this purpose then it will be most beneficial.

★ Taarikh Habeebullah
★ Nashrut Teeb
★ Maghaazi-e-Rasool
★ Qasasul Ambiya
★ Futuhush Shaam wal Misr wal Ajam
★ Futuhul Iraq
★ Futuhaat Bhunsa
★ Firdaus Aasiyah
★ Hikayatus Saliheen
★ Tadhkaratul Auliya
★ Anwarul Muhsineen
★ Nazhatul Basateen
★ ImdadulMushtaq
★ Naik Beebiya

N.B. Certain things in some of these books will be above the understanding of most people. Such difficult and incomprehensible sections should be omitted.

ROOH EIGHT: THE LIFE OF RASULULLAH (sallallahu alayhi wasallam)

It is essential to inculcate in one the reverence and respect for the lofty

character and habits of Rasulullah (sallallahu alayhi wasallam). It is necessary that the morals of Rasulullah (sallallahu alayhi wasallam) become established in ones heart so that love for Rasulullah (sallallahu alayhi wasallam) becomes dominant in the heart and eagerness to follow the holy character of Nabi-e-Kareem (sallallahu alayhi wasallam) is induced in the Believer. Some aayaat and ahadith will be mentioned in this regard.

1. Allah Ta'ala says:
   "Verily, you (Muhammad) are on a lofty character."

   (Surah Noon)

2. Allah Ta'ala says:
   "The Nabi is inconvenienced by this act (but he does not make this known); he takes you into consideration (by his silence). But Allah speaks plainly and cares not (for anyone)."

   (Surah Ahzaab)

3 Allah Ta'ala says:
   "The Nabi is inconvenienced by this act (but he does not make this known); he takes you into consideration (by his silence). But Allah speaks plainly and cares not (for anyone)."

   (Surah Ahzaab)

This is a reference to a particular incident. Some Companions stayed longer than what was proper on this occasion at the home of Rasulullah (sallallahu alayhi wasallam) who was anxious to retire for the night. They continued in conversation. Although Rasulullah (sallallahu alayhi wasallam) was inconvenienced by their late stay, he nevertheless, refrained from asking them to leave, not wishing to hurt their feelings. This reticence of Rasulullah (sallallahu alayhi wasallam) was in regard to his personal matters and not to such affairs which came within the purview of Tableegh.

4. Hadhrat Anas (radiallahu anhu) narrates:
   "I served Rasulullah (sallallahu alayhi wasallam) for ten years, but never did he speak a word of rebuke to me; he never said to me: 'Why did you do this and why did you not do that?'

   (Bukhari, Muslim)

"Rasulullah (sallallahu alayhi wasallam) was the kindest in disposition. Once Rasulullah (sallallahu alayhi wasallam) asked me to do something, but I refused while in my heart I intended to go where ordered. I then went on the errand. I passed some children playing in the market-place and I joined them. Suddenly Rasulullah (sallallahu alayhi wasallam) arrived there and laughing, he took hold of my neck and said: 'Are you going?' I said yes, I am going now."

(Muslim)

5. "I was walking with Rasulullah (sallallahu alayhi wasallam). He had on him a heavy shawl made in Najran. Along the way a Bedouin came. The Beduoin grabbed hold of the shawl and pulled it with such force that Rasulullah (sallallahu alayhi wasallam) was pulled forward close to the breast of the Beduoin who said:

   'O Muhammad! Order that I too be given from that wealth of Allah, which is with you."

   Rasulullah (sallallahu alayhi wasallam) smiled and ordered that he be granted a gift."

(Bukhari, Muslim)

6. Hadhrat Jaabir (radiallahu anhu) said that Rasulullah (sallallahu alayhi wasallam) never refused to give anything which he was asked. If he had it, he would give it. If he did not have it, he would present an apology and make a promise to give it at another time.

(Bukhari, Muslim)

7. Hadhrat Anas (radiallahu anhu) narrates that once a man asked Rasulullah (sallallahu alayhi wasallam) for some goats which belonged to him (Rasulullah sallallahu alayhi wasallam). The goats were grazing in a valley. Rasulullah (sallallahu alayhi wasallam) presented all the goats to the person who had asked for them. This man when he returned to his people, said:
   "O my people! Become Muslims. By Allah! Muhammad gives much."

(Muslim)

8. Jubair Bin Mut'im said that once he was walking with Rasulullah (sallallahu alayhi wasallam) on the occasion of his return from

Ḥunain. A group of Beduoins surrounded Rasulullah (sallallahu alayhi wasallam) and were asking for gifts. They grabbed from Rasulullah (sallallahu alayhi wasallam) everything which he had until finally they snatched even the shawl from his body. Rasulullah (sallallahu alayhi wasallam) said:

"At least return my shawl.. If I had camels as numerous as the trees, I would have distributed them among you; you would then not have found me to be miserly and small of heart."

(Bukhari)

9. Hadhrat Anas (radiallahu anhu) narrates that after Rasulullah (sallallahu alayhi wasallam) would complete Fajr Salaat, the servants of the people of Madinah would bring containers of water. Whoever presented a container, Rasulullah (sallallahu alayhi wasallam) would immerse his holy hand in the water. This was done for the sake of barkat. Sometimes the mornings were extremely cold, nevertheless, he immersed his hand in the water.

(Muslim)

9. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) was not harsh in disposition nor was he one who cursed. If someone had to be reprimanded he would (at most) exclaim: 'What is the matter with him' May dust settle on his forehead.'

This statement, viz., 'May dust settle on his forehead.', is not a curse. Even during Salaat, dust settles on the forehead when in Sajdah by the head touching the earth. In a way, this was a dua for the betterment of the person. It implied that the errant attain rectitude by performance of Salaat, for Salaat prevents from evil and shameless deeds. This is one of the percularities of Salaat. This hadith is recorded in Bukhari Shareef.

10. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) was more modest that a young Purdah-Nasheen girl (a girl who remains in secluion). Hadhrat Abu Saeed Khudri says:

"When he (sallallahu alayhi wasallam) saw something detestable, we would realize it from the effect on his auspicious face."

(Bukhari, Muslim)

He would not generally mention it due to excessive modesty.

11. Hadhrat Aswad (radiallahu anhu) narrates that he asked Hadhrat Aishah (radiallahu anha):
"What did Rasulullah (sallallahu alayhi wasallam) do at home?"

She replied: "He would assist his wives in their housework."

(Bukhari)

Some examples of the type of housework done by Rasulullah (sallallahu alayhi wasallam) are mentioned in the following hadith.

12. Hadhrat Aishah (radiallahu anha) narrates:
"Rasulullah (sallallahu alayhi wasallam) would mend his shoes, sew his clothing, and do the work of the house as ordinary people among you do."

She also narrates that Rasulullah (sallallahu alayhi wasallam) did not act like a master at home. He would milk the goats himself.

(Tirmizi)

13. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) never killed anything with his own hands nor did he beat any servant. Yes, Jihaad in the Path of Allah, was an exception. He never hit anyone in anger nor inconvenienced anyone unnecessarily or in revenge. However, when the prohibitions of Allah were violated, Rasulullah (sallallahu alayhi wasallam) took appropriate action for the sake of Allah Ta'ala.

(Muslim)

14. Hadhrat Anas (radiallahu anhu) narrates:
"I was eight years old when I joined the service of Rasulullah (sallallahu alayhi wasallam). I remained in his service for ten years. Whenever I damaged anything with my hands, Rasulullah (sallallahu alayhi wasallam) did not scold me. Even if someone from the family of Rasulullah (sallallahu alayhi wasallam) scolded me, he would prevent them, and say:
"If anything else was decreed, it would have happened."

(Masaabeeh and Baihaqi)

15. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) visited the sick and participated in the funeral (janaazah) service.

(Ibn Majah, Baihaqi)

16. Hadhrat Anas (radiallahu anhu) narrates that when making musafahah (shaking hands) with someone, Rasulullah (sallallahu alayhi wasallam) would not withdraw his hand before that person withdrew his hand; nor would he turn away his face until the other person did not turn away his face. Rasulullah (sallallahu alayhi wasallam) was never seen stretching his legs towards others.

(Tirmizi)

17. In the Kitaab, Shamaail Tirmizi are two lengthy narrations from which some sentences will be quoted here. Hadhrat Hasan and Hadhrat Husain (radiallahu anhuma) narrate on the authority of their father, Hadhrat Ali (radiallahu anhu):

"At home Rasulullah (sallallahu alayhi wasallam) divided his time into three periods. In one period he remained engrossed in the ibaadat of Allah Azza Wa Jal. In the other period he engaged himself in fulfilling the rights of his family. One period he reserved for himself. His special period was then further divided between others and himself. The benefits and barkat of this special period were spread among the people at large through the medium of the special companions of Rasulullah (sallallahu alayhi wasallam). In this special period, Rasulullah (sallallahu alayhi wasallam) granted certain distinguished Sahaabah (the Ulama among the Sahaabah) permission to sit in his company. In this special time Rasulullah (sallallahu alayhi wasallam) preferred the distinguished Sahaabah above others. In this time Rasulullah (sallallahu alayhi wasallam) engaged the distinguished group of Sahaabah in matters of the Deen and the Ummah. All who attended came with the motive of acquiring benefit from Rasulullah (sallallahu alayhi wasallam). Besides the benefits of knowledge they would also participate in meals with Rasulullah (sallallahu alayhi wasallam). When they departed from his company, they would leave as guides of the Deen."

This was the atmosphere of the special and distinguished gatherings of Rasulullah (sallallahu alayhi wasallam).

Regarding the time Rasulullah (sallallahu alayhi wasallam) spent outside the home, Hadhrat Hasan and Hadhrat Husain (radiallahu anhuma) narrate on the authority of their father, Hadhrat Ali (radiallahu anhu) that Rasulullah (sallallahu alayhi wasallam) was at all times pleasant and smiling. People would not quarrel in his presence. Rasulullah (sallallahu alayhi wasallam) did not speak until another speaker completed and became silent. He overlooked the disrespect which was in the conversation of a stranger. He did not interrupt a conversation unless it exceeded the bounds of propriety. He would then intervene and bring it to an end either by his express prohibition or by leaving the company.

This was his attitude with the general public, i.e. with those with whom he had connection, viz., the Sahaabah. Regarding his attitude towards his enemies, something will be said about it now.

18. Hadhrat Abu Hurairah (radiallahu anhu) narrates that once someone asked Rasulullah (sallallahu alayhi wasallam):
"O Rasulullah! Curse the mushrikeen."

Rasulullah (sallallahu alayhi wasallam) replied:
I was not sent as one who curses. I was sent only as a mercy."
(Muslim)

Rasulullah's (sallallahu alayhi wasallam) habit was to even ask for the betterment of his enemies. Occasionally he would supplicate to Allah for protection against his enemies.

19. In a lengthy hadith narrated by Hadhrat Aishah (radiallahu anha), regarding the incident of Taaif, Rasulullah (sallallahu alayhi wasallam) referred to the torture of the kuffaar on this occasion to have been severer than the hardship which he suffered during the Battle of Uhad. On this occasion at Taaif, Hadhrat Jibraeel (alayhis salaam) introduced Rasulullah (sallallahu alayhi wasallam) to the Angel in charge of the mountains. The Angel greeted Rasulullah (sallallahu alayhi wasallam) and said:
"O Muhammad! I am the Angel of the mountains. Allah has sent me to you so that you command me. If you command, I will crush the people of Taaif between these two mountains."

Rasulullah (sallallahu alayhi wasallam) replied:

"No! I hope that Allah will create from among them such men who will worship only Allah and associate none with Him."

(Bukhari, Muslim)

At this critical time too, Rasulullah (sallallahu alayhi wasallam) never thought of revenge. He only had to give the order and his enemies would have perished. But, he chose to forgive them and supplicate on their behalf. He confronted his opponents with love and affection.

20. In a lengthy hadith, Hadhrat Ali (radiallahu anhu) narrates an incident about a Jew who at the time was a subject of the Muslim state in Madina. Rasulullah (sallallahu alayhi wasallam) owed the Jew some money. Once, in demanding his money, he refused to allow Rasulullah (sallallahu alayhi wasallam) to go home. He blockaded Rasulullah (sallallahu alayhi wasallam) in the Musjid from Zuhr until Fajr of the next day. When people started to remonstrate with the Jew, Rasulullah (sallallahu alayhi wasallam) prevented them and said:

"Allah has forbidden me to be unjust to those with whom I have a treaty and with those with whom I have no treaty."

Late during the day, the Jew proclaimed:

"I bear witness that there is no deity but Allah and I bear witness, that verily, you (O Muhammad!) are the Rasool of Allah."

The Jew said:

"I adopted this attitude (towards Rasulullah) because in the Taurah a description of the Nabi is given. The Taurah describes the Nabi to be Muhammad, the son of Abdullah. His birthplace will be Makkah. His place of migration, Madinah. His kingdom will be over the Land of Shaam. He will not be harsh. He will not be loud in the market-places. He will not commit acts of immodesty. I wished to ascertain whether this man is indeed the Muhammad stated in the Taurah.

(Baihaqi)

If these few ahadith are read once daily, one will very soon realize the change towards piety which will overcome one.

ROOH NINE: TAKING SPECIAL CARE TO FULFIL THE RIGHTS OF MUSLIMS

Allah Ta'ala says:

"O People of Iman! Men should not mock at other men, for it may be that they (those mocked at) are superior to them (the mockers) nor should women mock at other women, for it may be that they (who are mocked at) are superior to them (the mocking women).

O People of Iman! Refrain from abundance of suspicion, for verily, some suspicions are sin nor should some of you scandal about others."

(Qur'aan)

Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

To abuse a Muslim is an evil sin and to fight with a Muslim (unnecessarily) is (close to) kufr."

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"When a man observing faults of others says (by way of complaint and adopting a holier than thou attitude considering himself free of fault): 'People are corrupt', then this person will soon become the most corrupted (because he has despised the Believers)."

(Muslim)

Hadhrat Huzaifah (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:

"A scandal-monger will not enter Jannat (without being punished)."

(Bukhari, Muslim)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"On the Day of Qiyaamah, the one in the vilest of conditions will be a two-faced person. He says one thing (in favour) of one person and then another thing (in regard to the same affair) to another person."

(Bukhari, Muslim)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Do you know what is gheebat (scandalling)?"

The Sahaabah said: 'Allah and His Rasool know best.'

Rasulullah (sallallahu alayhi wasallam) replied:

'To speak about a brother (Muslim) such things which will displease him if he comes to know of it.'

Someone asked: 'What if what I say exists in the brother (in other words, if what is said is the truth)?'

Rasulullah (sallallahu alayhi wasallam) said:

'If what you say is in him, then it is gheebat and if what you say is not in him, then it is buhtaan (slander)."

(Muslim)

Hadhrat Sufyaan Ibn As'ad Khadrami (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:

"Indeed, it is an act of the greatest abuse of trust if you tell a Muslim brother something false while he believes that you are telling him the truth."

(Abu Dawood)

Hadhrat Muaaz (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever taunts a brother (Muslim) with a sin (which the Muslim had committed), will not die until he (the taunter) commits the same sin."

(Tirmizi)

Thus to speak sarcastically of the sins of others and to adopt a holier than thou attitude will lead to such a person himself falling in the sin. However, to speak to a sinner by way of admonishment and naseehat is

not in the scope of the warning sounded in the above hadith. Advice, exhortation to do good and admonition are acts of virtue.

Hadhrat Waathilah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Do not display pleasure at the plight (be it a worldly difficulty or a Deeni condition) of a brother (Muslim), for it is quite possible that Allah bestows His mercy on him and involves you in that plight (which had overtaken the brother)."

(Tirmizi)

Hadhrat Abdur Rahman Ibn Ghanam and Asma Bint Yazeed (radiallahu anhuma) narrate that Rasulullah (sallallahu alayhi wasallam) said:

> "The worst among the servants of Allah are those who gossip and create rifts between friends."

(Ahmad, Baihaqi)

Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Do not unnecessarily dispute with a brother (Muslim) nor joke with him in such a way which displeases him. Do not promise him something which you canno't fulfil."

(Tirmizi)

However, failure to fulfil a promise on account of a valid reason is excluded from the prohibition of the above hadith. In this regard Hadhrat Zaid Bin Arqam (radiallahu anhu) narrates that according to Rasulullah (sallallahu alayhi wasallam) one who has the intention of fulfilling a promise but fails because of some real reason is not guilty of sin

(Abu Dawood, Tirmizi)

Hadhrat Eyaadh Mujaasha'i (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Allah Ta'ala has revealed to me that all people should inculcate humility so much so that no one becomes proud over another and no one commits oppression on another."

(Muslim)

Hadhrat Jareer Ibn Abdullah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Allah is not merciful to a person who has no mercy on others."
>
> (Bukhari, Muslim)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Endeavour to fulfil the needs of widows and orphans. He who does so is equal (in thawaab) to one who strives in jihaad."
>
> (Bukhari, Muslim)

Hadhrat Sahl Bin Sa'ad (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "One who cares for an orphan, be the orphan related to him or not, will be together with me in Jannat like this: (Saying so, Rasulullah sallallahu alayhi wasallam - indicated with his forefinger and middle finger, separating both slightly).

Indeed the reward is tremendous. It is no small reward to be a neighbour of Rasulullah (sallallahu alayhi wasallam) in Jannat. The reason for slightly separating the two fingers and not placing them together is that after all, there will be a difference. A non-Nabi can never be on par with a Nabi.

(Bukhari)

Nu'maan Bin Basheer (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "You will observe Muslims as one body in regard to mutual love and affinity. When one part pains, the entire body is affected.
>
> (Bukhari, Muslim)

Hadhrat Abu Musa (radiallahu anhu) narrates that whenever someone came to Rasulullah (sallallahu alayhi wasallam) with a need, Rasulullah (sallallahu alayhi wasallam) would advise the Sahaabah to intercede on behalf of the one in need so that they who intercede may participate in the thawaab. Rasulullah (sallallahu alayhi wasallam) would say:

> "Whatever Allah decides will be commanded on the tongue of His Rasool."

Whatever Allah Ta'ala wishes the needy to obtain, he will get it but the intercessor too will obtain his share of thawaab so easily. Interceding on behalf of another should be only when the one who is being petitioned is not displeased by the intercession as was the case with Rasulullah (sallallahu alayhi wasallam) who himself exhorted the Sahaabah to intercede on behalf of the one in need.

(Bukhari, Muslim)

Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Assist your brother (Muslim) whether he be the oppressor or the oppressed.
Someone asked: 'How is he to be aided in committing oppression?'
Rasulullah (sallallahu alayhi wasallam) replied:
'Restraining him from committing oppression is to aid him."

(Bukhari, Muslim)

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"A Muslim is the brother of another Muslim. He does not oppress him nor does he desert him in need and difficulty. He who remains in the service of his brother (Muslim), Allah remains in his (the one who aids) service. He who removes a hardship from a Muslim, Allah will remove from him a difficulty of the hardships of Qiyaamah. He who conceals the faults of a Muslim, Allah will conceal his faults on the Day of Qiyaamah.

(Bukhari, Muslim)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Despising a Muslim is a sufficient evil in a man."

(Muslim)

Even if a man has no other evils in him besides this one evil of holding other Muslims in contempt, he has been overwhelmed by evil and corruption, for this one evil is sufficient to utterly destroy him.

"All things of a Muslim are sacred and to be honoured by other Muslims. His life, property and honour must be respected."

(Muslim)

It is not lawful for a Muslim to hurt, harm or inconvenience another Muslim. His life, property and dignity have to be honoured. His faults should be concealed and he must not be slandered. In short, he must be protected and honoured.

Hadhrat Anas (radiallahu anhu) narates that Rasulullah (sallallahu alayhi wasallam) said:

"I swear by The Being in Whose possession is my life that a man is not a perfect Muslim unless he loves for a brother (Muslim) what he loves for himself."

(Bukhari, Muslim)

Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"One from whose mischief a neighbour is not safe, will not enter Jannat."

(Muslim)

The neighbour remains in a state of fear as a result of one's mischief. Such an evil person will not enter Jannat before being sentenced to punishment in Jahannum.

Hadhrat Ibn Abbas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"He is not of us who does not have mercy on our little ones nor has respect for our aged ones. And (he is not of us) who does not forbid evil."

(Tirmizi)

It is among the duties of a Believer to be kind to juniors, respect seniors and call to virtue and forbid evil. However, when discharging this duty of admonition, one should be kind, have respect for others and act honourably. One should not adopt harshness and a holier than thou attitude.

Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever defends a brother (Muslim) who is being reviled, Allah will defend him and aid him in this world and the Aakhirah.

Whoever refrains from defending a Muslim who is being reviled while having the ability to defend, Allah will apprehend him in this world and the Aakhirah."

(Sharhus Sunnah)

Hadhrat Uqbah Bin Aamir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever observes a fault of another and conceals that fault (not advertising it), is (in thawaab) like one who has saved the life of a girl who was being buried alive."

(Ahmad, Tirmizi)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Every man is a mirror to his brother (Muslim)."

(Tirmizi)

Thus, when a Muslim sees a fault or an evil in another Muslim, he should act as his mirror and make known to him his fault without disgracing him, without revealing to others what he has seen just as a mirror while revealing to the viewer the faults in his appearance does not publicize to others such faults.

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Maintain people on their ranks."

(Abu Dawood)

It is a teaching of the Deen that everyone should be treated in terms of his/her rank. Due regard has to be accorded to the position of a person. Everyone canno't be driven with the same whip.

Hadhrat Ibn Abbaas (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) saying:

"He is not a perfect Muslim who eats while his neighbour remains hungry."

(Baihaqi)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"A Mu'min (Believer) is the repository of love. There is no goodness in a man who does not have love for anyone nor does anyone love him.

(Ahmad, Baihaqi)

Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"He who fulfils a need of a person in order to give him pleasure, has given me pleasure; whoever has given me pleasure has given Allah pleasure; whoever has given pleasure to Allah, He will give him Jannat."

(Baihaqi)

Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Seventy three acts of pardon (Maghfirat) are recorded for a person who aids a man in difficulty. Of these (seventy three pardons) one is sufficient for the rectification of all his affairs. The other seventy two will serve as means for the acquisition of lofty stages in the Aakhirah.

(Baihaqi)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whenever a Muslim visits a sick brother (Muslim) or merely goes to meet a brother, then Allah says: 'You are holy; your walking is holy; you have arranged your abode in Jannat."

(Tirmizi)

Hadhrat Abu Ayyub Ansaari (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"It is not lawful for a Muslim to sever his ties with another Muslim for more than three days, in such a way that when they meet, the one turns his face one way and the other turns his face the other way. The better of these two is the one who makes Salaam first.

(Bukhari, Muslim)

Severence of ties referred to in this hadith means the breaking off of relationship because of enmity and worldly reasons. This hadith does not refer to the adoption of solitude and dissociation with the general public.

Such solitude is for the sake of the development of the rooh (spiritual development) and is in fact, instructed by the Deen.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Refrain from suspicion. The worst of lies is suspicion (thinking ill of others on mere supposition). Do not pry into the private affairs of others. Do not bid a higher price (for any object of sale) with the intention to deceive (and not to buy). Do not have jealousy for one another nor entertain malice for each other. Do not scandal (gheebat). Fear Allah! All servants (of Allah) should live like brothers."

(Bukhari, Muslim)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "A Muslim owes six rights to another Muslim. "Someone asked: 'O Rasulullah! What are they?' Rasulullah (sallallahu alayhi wasallam) said:
>
> 'When meeting him, say Salaam to him; when he invites you, accept his invitation; when he seeks aids from you, aid him; when he sneezes and says, 'Alhamdulillah, then say: 'Yarhamukallah'; when he is sick, visit him; and, when he dies, accompany his janaazah."

(Muslim)

The rights which Muslims enjoy over Muslims are not restricted to six. However, on this particular occasion, Rasulullah (sallallahu alayhi wasallam) mentioned six. In other ahadith and Qur'aanic verses, more rights and duties are mentioned.

Hadhrat Abu Bakr Siddique (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "A man who harms any Muslim and deceives him, is accursed."

(Tirmizi)

The rights, duties and attitudes mentioned in all the aforegoing ahadith pertain to the general body of Muslims. Such rights are applicable in abundance. Besides these general rights there are also special rights ap-

plicable in particular occasions and circumstances. The special and particuar rights have been dealt with in our book, Huqooqul Islam. In these days, there is great negligence and indifference in regard to the discharge of the rights and the execution of duties. It is therefore essential to be diligent in the fulfilment of these rights and duties. May Allah Ta'ala grant us the taufeeq.

NECESSARY EXPLANATION REGARDING RIGHTS

The Huqooq (Rights) explained in this Rooh Nine are applicable to all Muslims in general. However, it is obvious that the importance and significance of huqooq will increase if these are related to special people. In regard to Rights, parents enjoy priority and greater significance because of their close relationship with their offspring. The huqooq of parents are unanimously accepted. There is therefore no need to elaborate on the details of these Rights. However, some explanation regarding certain aspects which are not generally known, seems to be necessary. These aspects have been explained in a separate treatise, known as Ta'deel Huooqil Waalidain (The Equilibrium of the Rights of Parents). This treatise is included here as an appendix to Rooh Nine.

TA'DEEL-E-HUQOOQIL WAALIDAIN (THE EQUILIBRIUM OF THE RIGHTS OF PARENTS)

Allah Ta'ala says in the Qur'aan Majeed:

> "Verily, Allah commands you to fulfil Trusts to their rightful ones, (and Allah commands you) to decide with justice when you decide among people."

Two commands are understood from the general meaning of this gracious aayat, viz.,

1. It is incumbent to discharge the Waajib (obligatory) rights of people.

2. It is not lawful to destroy or fail in discharging the rights of one person for the sake of the rights of another person.

This article proposes to discuss two specific cases which relate to the two above general rules enunciated by the aforementioned Qur'aanic verse. The two cases mentioned are:

a. The fixation of the Waajib (compulsory) and Ghair Waajib (non-obligatory) rights of parents.

b. The equilibrium (balance or just attitude and action) to be adopted in the event of a conflict between the rights of parents and wife or parents and one's children.

Some unscrupulous persons---and experience has shown that there are numerous such persons---are so extreme in neglecting the huqooq of parents that they totally ignore the Shariah's commands pertaining to the compulsion of obedience to parents. As a consequence of their total indifference in this regard they invoke the greatest of calamities and misfortunes on them. On the other hand, some pious people adopt the other extreme whereby their obedience to their parents is of such a degree which occasions the destruction of the rights of others, e.g. the rights of their wives and children. This set of extremists are again indifferent to the commands which decree obligatory the rights of parents and children. Thus, they too, life the former set of persons, invite calamity and misfortune on themselves.

Besides the two sets of people mentioned above, there is a third set. These people do not destroy or fail in the discharge of the huqooq of people. They fulfill these rights and adequately discharge their duties and obligation. But, they understand some non-incumbent duties to be obligatory. Believing optional duties to be compulsory, they set about fulfilling these with this attitude. Sometimes, due to adverse circumstances or some other factors, they are unable to remain steadfast in

the discharge of such duties. They find it difficult and unbearable. As a result frustration sets in and their minds are afflicted with a host of divisive thoughts. They start to believe that the Shariah has imposed unbearable burdens on man and in this way they ruin their Deen. In this way, this group also is guilty of trampling on the huqooq of someone, and that someone is one's own Nafs which also has rights over one. Speaking on the obligatory rights of the Nafs, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, your nafs has rights over you."

Among these Huqooq Waajibah (Obligatory Rights), protection of one's Deen has priority. The fulfilment of non-obligatory rights of parents with the attitude described above, sometimes leads towards sin (which has been mentioned above). If after the laws have been correctly understood, one sets about fulfilling rights which are not obligatory, the evil mentioned above will not occur; frustration will not overtake one and one will not then attribute one's failure to adhere to this self-imposed task as an injustice and unbearable burden imposed on man by Deen. It will be realized that the difficulty was of one's own making. Furthermore, after having correctly understood the non-obligatory nature of certain rights, one will derive pleasure from one's steadfastness in executing these. In short, there is great wisdom in having knowledge of the Ahkaam (Laws of the Shariah). On the contrary, there is nothing but harm in ignorance.

The essential narrations of Hadith and Fiqh pertaining to this subject will now be enumerated and thereafter the rules extracted from these narrations will be explained.

"Allah is the One from Whom Aid is sought, and on Him is my trust."

THE NARRATIONS

1. Ibn Umar (radiallahu anhu) narrates:
"I had a wife whom I loved while Umar (his father) disliked her. He (Hadhrat Umar, the father) ordered me: 'Divorce her.' But, I refused. Umar (radiallahu anhu) then went to Rasulullah (sallallahu alayhi wasallam) and mentioned this (my refusal) to him. Rasulullah (sallallahu alayhi wasallam) then said to me: 'Divorce her.'" He (Ibn Umar) then divorced her.

(Tirmiz - extracted from Mishkaat)

In Mirkaat (which is the commentary on Mishkaat) it is explained that this order given by Rasulullah (sallallahu alayhi wasallam) is 'Amr-e-Istihbaab' or an order, the execution of which is not compulsory although it is preferable. This type of order falls in the Mustahab (preferable and meritorious) category of laws. If the order was intended as an obligatory (Wujoob) command then there must have been some factor for this command.

Imaam Ghazaali (radiallahu anhu) says in Ihyaaul Uloom that this hadith indicates that the right of the father has priority over the right of the wife. But, for the prevalence of this priority it is essential that the father is not motivated by a corrupt motive. The rectitude of the motive of a man like Hadhrat Umar (radiallahu anhu) is a self-evident fact.

2. In a hadith narrated by Hadhrat Muaaz (radiallahu anhu) Rasulullah (sallallahu alayhi wasallam) said:
"Never disobey your parents even if they order you to dissociate yourselves from your wife, children and wealth."

(Mishkaat)

In Mirkaat it is explained that this hadith merely emphasises perfect obedience and the significance of obedience to parents. It does not have a literal meaning. In actual fact, it is not incumbent upon the son to divorce his wife even if his refusal to divorce her causes great displeasure to his parents. In divorcing her, he will be afflicted with great harm. It is indeed remote that parents will derive pleasure from the difficulty and misery of their son. Thus, he is not required to divorce his wife at their insistence.

The author of Mirkaat says that the indication in the hadith to prove that Rasulullah (sallallahu alayhi wasallam) said this as emphasis is the statement:

"Do not commit shirk with Allah even if you are slaughtered or burnt."

Undoubtedly, this statement is for the purpose of emphasis. The Qur'aanic aayat: "except he who is compelled (to utter kufr, for then there is no blame on him)" clearly grants permission to proclaim a statement of kufr under duress and compulsion. Hence, the above hadith is for emphasis.

If the statement: "Do not commit shirk even if you are killed or burnt." was for compulsion it would have negated the permission announced by the Qur'aan (aayat mentioned above) to utter kufr under compulsion while of course, Imaan is not rejected by the heart. This proves that the hadith mentioned by Hadhrat Muaaz (radiallahu anhu) serves the purpose of emphasising obedience to parents.

3. Hadhrat Ibn Abbas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"He who obeys Allah in regard to obedience to his parents, will have opened on him two doors of Jannat if both parents exist, and one door if one parent exists. If he disobeys them, then two doors of Jahannum will be opened on him if both (parents) exist, and one door if one parent exists."

In the same hadith it is mentioned that a man said:

"Even if they are unjust to him (to the son)?"

Rasulullah (sallallahu alayhi wasallam) replied:

"Even if they are unjust; even if they are unjust; even if they are unjust."

(Baihaqi)

Commenting on this hadith, the author of Mirkaat says that in regard to the discharge of the Huqooq of parents, the son obeys Allah Ta'ala. He fulfils the rights of the parents in the manner in which Allah Ta'ala has

commanded. Fulfilment of the right of parents is not an act of ibadat entirely independent in nature. It is in fact, a duty rendered for the sake of Allah Ta'ala Who has ordered its observance with particular care and emphasis. Obedience to parents has threfore to be discharged on the basis of it being obedience to Allah Ta'ala. Thus, whatever they command, if it be in accordance with the Law of Allah, it will be accepted and done. If they command any violation of the Law of Allah Ta'ala, it will not be accepted. In this regard the hadith narration is:

"There is no obedience for creation in any obedience which countenances disobedience to Allah."

The meaning of "injustice of parents" mentioned in the hadith refers to worldly matters and not to affairs of the Aakhirah. Even if they are unjust and unkind in worldly matters, children should be kind to them; respect them and fulfill their rights. Their injuctice does not permit children to fail in the execution of their lawful demands and rights. But, discharge of Rights is not to be understood to mean obedience to even their unlawful orders and requests.

The hadith mentioning "injustice of parents" is similar in meaning to the hadith which orders Zakaat-payers to please the Zakaat-collectors even if the latter are unjust to them. In the Kitaab, Lam'aat, it is also stated that this is for emphasis and not to be taken literally.

4. In Mishkaat is a lengthy hadith of Rasulullah (sallallahu alayhi wasallam) narrated by Ibn Umar (radiallahu anhu). In this hadith three people are mentioned. They were on a journey when they were caught up in heavy rain. They took refuge in a cave. A huge boulder rolled and blocked the cave-entrance, cutting off their escape from the cave. The three decided to supplicate to Allah Ta'ala on the basis of some deeds which they had done with the greatest of sincerity. The deed which one of the three offered to Allah Ta'ala as his basis of supplication was about his aged parents and little children. He implored Allah Ta'ala in the folowing way:

"O Allah! I was a man who grazed goats. During the evenings when I returned home I would first give of the goats' milk to my parents. Only then would I serve milk to my children. One day, I had gone very far and when I returned I found my parents sleeping. I did not consider it good to wake them, hence I stood near to them

with the bowl of milk in my hand. I considered it bad to allow my children to drink before I had given milk to my parents. The children were crying about my feet. I stood until it became morning."

Commenting on this Hadith, the author of Mirkaat says that this hadith in meaning is similar to the incident of Abu Talhah (radiallahu anhu) and his guests mentioned in the hadith. When guests arrived, he asked his wife if there was any food. She replied that the only food present was the food of the children. He asked her to put the children to sleep so that the food could be served to the guests. In Lam'aat it is explained that the children (mentioned in the hadith about the milk) were not hungry, but were crying as is the habit of children to demand delicacies. If the children were hungry, it would have been incumbent (Waajib) to have fed them. It is not conceivable that a Sahaabi of the rank of Abu Talhah neglected an obligatory act for the sake of a non-obligatory duty. Allah Ta'ala, Himself has lauded praise on Abu Talhah and his wife.

In Durrul Mukhtaar it is clearly stated that the right of one's little children has priority over the right of one's parents. In Durrul Mukhtar it is said:

> "A man has living both his father and little son. The right of the child has priority over the right of the father in regard to expenditure. Some have said that he should spend equally on both.

5. In Kitaabul Aathaar, Imam Muhammad (radiallahu anhu) narrates that Hadhrat Aishah (radiallahu anhu) said:
   "The noblest of what you eat is of your earnings, and your children (i.e. their evenings) are among your earnings."

On the basis of this hadith, Imam Muhammad (rahmatullah alayh) said that a father may eat from the earnings of his son if he (father) is in need provided that he does not waste. If the father is wealthy and takes from the property of the son anything, he (the father) will be indebted to the son. This is also the view of Imam Abu Hanifah (rahmatullah alayh). Imam Muhammad (rahmatullah alayh) narrates that Imaam Abu Hanifah (rahmatullah alayh) said:

"Hammaad (rahmatullah alayh) narrates from Ibraheem (rahmatullah alayh) that the father has no right in the wealth of his son other than food and clothing if he (the father) is in need."

Commenting on this statement, Imaam Muhammad (rahmatullah alayh) said: "This is the opinion to which we adhere."

6. Haakim and others narrate:
"Verily, your children are gifts from Allah unto you; He bestows female children to whomever He pleases and He grants male children to whomever He pleases. Their wealth is for you (parents) if you are in need."

(Kanzul Ummaal)

This hadith, in fact, indicate the law propounded by Imaam Muhammad that the father has a right in the wealth of his children only in times of need and to the extent of need. The statement of Rasulullah (sallallahu alayhi wasallam), viz., "when you are in need," clarifies this. Thus, if the father takes from the son's wealth unnecessarily, the amount taken will be a debt on the father. Hadhrat Abu Bakr Siddique (radiallahu anhu) also explained in the same way the following hadith of Rasulullah (sallallahu alayhi wasallam):

"You and your wealth belong to your father."

Hadhrat Abu Bakr (radiallahu anhu) stated that this refers to necessary expenditure for the parents when they are in need.

(Baihaqi)

7. The following is recorded in Durrul Mukhtaar:
"Jihaad is not Fardh on such under-age and baaligh child (one who has attained the age of puberty) whose both parents or one parent are/is alive because service to them is Fardh Ain nor is it permissible for such children to go on a journey in which there is danger except if they (parents) give their consent. If there is no danger in the journey, they may go without permission. Among such journies is the journey in quest for knowledge."

In Raddul Muhtaar it is said:
"Parents have the right to prevent their children from going on such journies (which are dangerous) when they will suffer great hardship by their children's departure on such journies. This same

rule is applicable even if parents happen to be kaafir. However, if the kaafir parents prevent their (Muslim) children from the jihaad which is being waged against their (the parents') co-religionists, then the children shall not obey their parents. But, if they (parents) are poor and are dependent on their children, then they (children) will have to remain and serve their parents, even if they are kaafir. Fardh Ain will not be sacrificed for the sake of Fardh Kifaayah (Jihaad is Fardh Kifaayah and serving parents is Fardh Ain).

Dangerous journies are those pertaining to Jihaad and sea voyages. If there is no danger in the journey then it is permissible to depart on the journey without (their) permission excepting when great hardship will decend on them if the children depart. If there is no danger in the journey then one may go on journey for trade, Hajj and Umrah even without their permission. Similarly, the permission will apply to a greater extent for a journey in pursuit of Knowledge (of the Deen)."

Similar rulings are recorded in Bahrur Raaiq and Fataawa Hindiyah. In one place in Fataawa Hindiyyah it is stated:

"It is necessary to obtain the consent of the parents, if the work (for which the journey is being undertaken) is not necessary."

8. In Durrul Mukhtaar, the following is recorded in the chapter dealing with maintenance:

"It is Waajib (upon the husband) to give his wife such a house in which none of his relatives nor any of her relatives reside."

Radddul Muhtaar, after narrating various versions in this regard, states:

"It is Waajib to provide a moderate house for a wealthy and honourable wife."

In our cities in the land of Shaam, even the middle class people do not live in houses in which strangers live. This applies to a greater degree with people of the upper class. However, an exception is where a house has been inherited by several brothers who have

subdivided the house, each one living (separately) in his own section, but the rights and duties of the building being common to them all.

"Times and circumstances continuously change. The Mufti should take into consideration the changing circumstances and decree accordingly, for without it, a healthy social life is not possible."

From the aforegoing narrations, several masaa-il (rules) are manifest. These are enumerated hereunder.

1. It is not lawful to obey parents if they order their children to discard an act or duty which is obligatory on them (children) according to the Shariah. Obedience in such cases of conflict is not at all permissible, leave alone the idea of obedience to them being incumbent in these cases where their orders violate the Shariah. The following cases come within the ambit of this rule:

★ The man's financial condition is such that if he provides assistance to his parents from his money, his wife and children will be reduced to misery. His income is not sufficient to provide for his parents as well as his family. In this case it is not permissible for the man to impose hardship on his wife and children by spending on his parents.

(This should not be misunderstood. The application of this rule is in relation to necessities and not luxuries. If after providing for the basic necessities of the wife and children, the man is able to spend on the necessary requirements of his parents, then it is incumbent on him to do so. - Translator)

★ It is a right of the wife that she demands (if she so wishes) to live apart from the parents and relatives of the husband. Thus, should the wife invoke this right and the parents insist that they (their son and daughter-in-law) live together with them (parents), it will not be permissible for the husband to accede to the demand of the parents in this case. It is Waajib in this case of conflicting demands to give to the wife a separate place of residence.

★ If parents prevent their children from setting out for Umrah, Hajj and the acquisition of necessary Ilm (that amount of Deeni

knowledge which is Fardh on one), then it is not permissible to obey their wishes.

2. It is not permissible to obey parents in anything which is unlawful in the Shariah, e.g. they order that the children take up such employment which is not lawful in Islam or they wish their children to participate in unlawful functions, gatherings, customs and bid'ah.

3. The rule pertaining to such acts which are Mubaah (permissible); acts which are neither obligatory nor prohibited. If parents command their children to render or to abstain from permissible acts, then the circumstances will have to be taken into consideration. If one is dependent on something and refraining therefrom will mean hardship, then obeying one's parents who refuse permission, will not be incumbent. One is then allowed to embark on the task. Example: A poor man who is unable to find employment locally decides to travel elsewhere for seeking his living, but his parents refuse permission for him to go. In this case it is not obligatory to obey the wishes of the parents.

However, if the intended work (i.e. which is permissible) is not essential and one is not dependent on it or there is great danger involved in doing it or due to the son's absence the parents will be put to hardhsip because of no suitable arrangements being possible for their care, then it is not permissible to oppose the wishes of the parents, e.g. participation in a non-obligatory war, or a sea voyage or departing without being able to make arrangements for the care of the parents. In this case, the journey being not essential, it is obligatory to obey the parents. On the contrary, if there is no danger in the journey nor will the son's departure bring about hardship upon his parents since adequate arrangements exist, then it will be permissible to participate in that work or journey even if parents oppose. Although, it is permissible, nevertheless, it will still be Mustahab to respect their wishes in this case too. The following examples will come within the scope of this rule.

Parents wish their son to divorce his wife without having any real grounds. It is not Waajib in this case to obey the parents. The hadith in regard to Hadhrat Ibn Umar (radiallahu anhu) who divorced his wife on the orders of his father, Hadhrat Umar Ibn Khattaab (radiallahu anhu) has already been explained earlier.

If parents order that the son hand over his entire earnings to them, it is not Waajib for him to obey their wishes in this regard. Should parents compel their children to hand over their (children's) earnings they (parents) will be sinful. The hadith stating that 'You and your wealth belong to your father', applies to times of need as has been explained earlier. Rasulullah (sallallahu alayhi wasallam) said:

> "The wealth of a man is not lawful (to others) but with the wholehearted consent of the owner (of the wealth)."

Should the father take from the son's wealth more than his basic requirements, it will be a debt on him (father). Such debt can be claimed from the father. If he refuses to pay here, he will have to pay in the Hereafter. The clear statements of the Fuqaha suffice to prove this. The Fuqahaa were fully qualified and competent to understand the meanings of the ahadith. And Allah knows best.

ROOH TEN: THE RIGHTS OF ONESELF.

Man's life is the property of Allah Ta'ala and He has imposed on us rights in respect to our own lives. Life has been bestowed to us as an Amaanat (Trust). It is therefore incumbent to utilize and guard this Aamaat according to the Divine Command. Among the rights incumbent on us in respect of our lives are:

★ The protection of its health and strength.

★ The guarding of its peace. This means to refrain from any such activity which unnecessarily imposes strain and frustration. Neglect in these rights results in interference with one's Deen. Peace of mind and courage are destroyed and in consequence one will fail to render service to others. At times, due to the frustration and weakness, one's condition aggravates to the degree where one's very Imaan is in danger of elimination. This grave state results

because of impatience and ingratitude fostered by the frustration and depression which overtakes man who has failed in fulfilling the rights of his own body and soul.

Some aayaat and ahadith will now be mentioned in this regard.

1. Allah Ta'ala mentions in Surah Shu'raa, Nabi Ibraheem's (alayhis salaam) statements in which he enumerates the bounties of Allah Ta'ala on him. Among these bounties, he states:

   "When I become sick, only He cures me."

The desirebility of health is obvious from this aayat.

(2) Allah Ta'ala says:
   "Prepare to the best of your ability power for them (the enemies)."
   (Surah Anfaal)

This aayat categorically commands the protection of strength and power. The hadith of Uqbah Bin Aamir (radiallahu anhu) narrated in Muslim, mentions that Rasulullah (sallallahu alayhi wasallam) explained the above aayat as a reference to martial training since this strenghtens both the heart and the Deen. Rasulullah (sallallahu alayhi wasallam) mentions specifically training with the bow and arrow in the tafseer of the above aayat because the bow and the arrow were the weapons of that age. This aayat and its tafseer will be applicable to whatever weapons are in vogue during any age.

3. Allah Ta'ala states in the Qur'aan Shareef:
   "Do not be wasteful."

Waste leads to destitution which in turn produces hardship, worry and frustration. Thus, this aayat in actual fact commands abstention from frustration and despondency which one invites upon oneself by extravagance. Peace of mind is thus commanded by the Qur'aan.

4. Regarding excessive fasting and remaining awake at night in ibaadat, Hadhrat Abdullah Ibn Amr A's (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Your body too has a right over you; your eyes too have a right over you."

(Bukhari, Muslim)

Excessive striving and staying awake at night have a detrimental effect on the health and this is negatory of the rights which the body of man has.

5. Hadhrat Ibn Abbaas (radiallahu anhu) narrates:
"In regard to two bounties, most people remain in loss (deprived of their benefits). One is health and the other is peace of mind."

Health and peace of mind are two bounties which are strong aids in the development of one's spiritual and Deeni life. Peace of mind will exist when one has sufficient material possessions. The worry of poverty and want will thus not overtake one. From this narration we realize that the two favours mentioned above are to be cultivated.

6. Hadhrat Amr Bin Maimoon Udi (radiallahu anhu) narrates that while admonishing a man, Rasulullah (sallallahu alayhi wasallam) said:
"Consider (certain) five things as a treasure before (another) five things overtake you. 1. Youth before old age; 2. health before sickness; 3. wealth before poverty; 4. peace of mind before worry; and, 5. life before the event of death."

(Tirmizi)

The five treasures mentioned should be valued and advantage be taken of them while they endure. These five treasure or bounties should be expended in the interests of the Deen and one's spiritual reformation and development. Once these treasures have ended, the great opportunity of rendering perfect ibaadat will have passed, hence Nabi (sallalahu alayhi wasallam) exhorted that maximum benefit be derived while these conditions last.

7. Hadhrat Ubaidullah Ibn Muhsin (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"He among you who arises in the morning with Imaan, health and sufficient food for that day, should consider himself as being in possession of the whole world."

(Tirmizi)

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever seeks lawful earnings so as to refrain from begging and to fulfill the rights of his family and neighbour, he will meet Allah Ta'ala on the Day of Qiyaamah with his face glittering like the moon of the fourteenth night..."

(Baihaqi and Abu Nuaim)

This establishes that the seeking of wealth for a valid reason is exhorted and is full of significance. Lawful wealth too plays its part in the acquisition of peace of mind, which is an end desired by the Deen.

9. Hadhrat Abu Zarr (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Abstention from the world (which is ordered by the Deen) does not mean making unlawful what is lawful nor the destruction of wealth."

(Tirmizi, Ibn Majah)

Destruction of the material bounties and means which Allah Ta'ala has created is not advocated by Islam since possession of material wealth is conducive for the attainment of peace of mind which is a desireable end. The overwhelming majority of people on earth canno't enjoy peace of mind without material prosperity.

10. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah has created both medicine and sickness. For every sickness there is a medicine. Resort to medicine and refrain from using haraam substances as medicine."

(Abu Dawood)

This hadith clearly commands the protection of health.

11. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The stomach is the fountain of the body. If it is maintained in a healthy state, one remains healthy. If it is despoiled, the health deteriorates."

(Shu'bul Imaan, Baihaqi)

This hadith too refers to the guarding of one's physical health.

12. Hadhrat Umm Munthir (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radiallahu anhu):
"Do not eat of these dates, for you are sickly."

Umm Munthir (radiallahu anhu) then prepared some beet and barley. Rasulullah (sallallahu alayhi wasallam) ordered Hadhrat Ali (radiallahu anhu) to eat of it, saying:
"This suits you."

(Ahmad, Tirmizi, Ibn Majah)

This hadith also pertains to the protection of one's health.

13. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) would make the following dua:
"O Allah! I seek Your protection from starvation..."

(Abu Dawood, Nisaai, Ibn Majah)

In Teebi it is said that the reason for asking protection against starvation is that starvation produces physical weakness and mental anguish. Again this hadith too implies the desirebility of health and peace of mind.

Another hadith mentions the significance of hunger while the hadith cited above mentions the seeking of protection against hunger. Although there seems to be an apparent contradiction here, in reality there is no contradiction. The significance of hunger mentioned in the hadith is similar to the significance of sickness also stated in the ahadith. Like sickness, hunger is not an end to be acquired. The significance in this regard refers to the thawaab one will receive by adopting patience when overtaken by the calamity of sickness or hunger. When this has been imposed on one, there is nothing but patience to adopt. Thus, the significance stated, is from that direction.

13. Hadhrat Uqbah Bin Amir (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:
"Practise arrow-shooting and horse-riding..."

(Tirmizi, Ibn Majah, Abu Dawood, Daarami)

This hadith points to the maintenance of physical health and strength.

14. Hadhrat Uqbah Bin Aamir (radiallahu anhu) also narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:
"Whoever gives up arrow-shooting after having learnt it, is not of us..."

(Muslim)

The emphasis on physical strength and power is indeed great in this hadith.

15. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"A strong Believer is better than a weak Believer."

This hadith speaks of physical strength as is clear from the explanation of the hadith by the authorities of the Deen. Physical power and strength are abilities which Allah Ta'ala loves in his servants. Physical strength has to be developed by Believers. Since this is desireable, it follows that it is a duty upon one to preserve one's health and develop one's strength while at the same time it will be un-Islamic to resort to such practices which are harmful and injurious to ones health. Excessive eating excessive sleeping, excessive indulgence in sexual relations are destructive to one's health. In the same way excessive reduction in food and sleep produces physical weakness.

Physical training, martial arts and ways of defense are all included within the scope of this hadith. (This should not be misunderstood. The inference should not be drawn that the sports of the kuffaar also come within the purview of this hadith. Kuffaar sport is prohibited by the Shariah. - Translator)

Physical training and methods of defense should be practised within the bounds of the Shariah and the law.

16. Hadhrat Amr Bin Shuaib narrates on the authority of his father the following hadith of Rasulullah (sallallahu alayhi wasallam):
"One traveller is a shaitaan; two travellers are two shaitans while three travellers constitute a caravan.

(Maalik, Tirmizi, Abu Dawood, Nisaai)

This criticism of one or two persons undertaking a journey applies to times of danger. Three being a fair group, obtained the description of

'caravan' from Rasulullah (sallallahu alayhi wasallam). By labelling one or two travellers as 'devils', Rasulullah (sallallahu alayhi wasallam) discouraged travelling by single persons and even two people since they may not be able to adequately protect themselves along the journey during times of danger. Thus, we realize from this hadith that it is essential to make preparations for our protection and defense.

17. In one hadith narrated by Hadhrat Abu Tha'labah (radiallahu anhu), Rasulullah (sallallahu alayhi wasallam) forbade a travelling group breaking up and scattering at a place where the group halts on the journey. Rasulullah (sallallahu alayhi wasallam) attributed such scattering and wandering about to the shaitaan. Travelling companions should remain together so that they may aid one another if some difficulty, calamity or emergency overtakes them.
(Abu Dawood)

This hadith too stresses the need for arranging one's protection and taking precaution against sudden calamities.

18. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said to one man:
"Take along your weapons. I fear the Bani Kuraizah (who were Jews and the enemies of the Muslims)..."
This man went home and brought along his weapons..."
(Muslim)

In times of danger, arming oneself in a lawful manner is stated in this hadith.

19. Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates:
"On the Day of Badr, three persons sat on a camel (i.e. due to the poorly equipped army of Muslims, each camel had three persons to carry). Abu Lubaabah and Hadhrat Ali were Rasulullah's (sallallahu alayhi wasallam) partners on a camel. When it was Rasulullah's (sallallahu alayhi wasallam) turn to walk, both these companions insisted that they would walk on behalf of Rasulullah (sallallahu alayhi wasallam) and that he should remain on the back of the camel.

Rasulullah (sallallahu alayhi wasallam) said to them:
"You are not stronger than me; I depend on thawaab as you do."
(Sharhus Sunnah)

From this hadith we realize that one should not be accustomed to too much comfort. One has to be prepared for all exigencies and emergencies.

20. Hadhrat Fudhaalah Ibn Ubaidah (radiallahu anhu) narrates: "Rasulullah (sallallahu alayhi wasallam) forbade us from becoming accustomed to much comfort and he would order us sometimes to walk barefooted."

(Abu Dawood)

Again, too much comfort has been deprecated. Muslims have to be alert and prepared at all times.

21. Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"It is not proper for a Believer to disgrace himself."

It was asked: "O Rasulullah (sallallahu alayhi wasallam)! What is meant by this?"

Rasulullah (sallallahu alayhi wasallam) said:
"To undertake something which you canno't bear."
(Tirmizi)

To assume a task beyond one's capability is not proper for a Mu'min. The consequence will be failure, disgrace, worry, and shame. Frustration will then overtake one. This hadith covers all such acts and tasks which are beyond one's power. In all cases of difficulties and hardships adopt sabr (patience) and supplicate unto Allah Ta'ala for aid.

The aforegoing discussion establishes clearly that health, strength and peace of mind are desireable ends to be pursued. All such acts which interfere with the attainment of these ends are detestable. Such impediments are at times totally prohibited and sometimes they are reprehensible.

Sometimes these laudable aims (health, strength and peace) are wrecked, not by any voluntary action by man himself, but by an Act of Allah Ta'ala. In such cases of hardship sabr has to be adopted. Thawaab accrues in the wake of these divinely imposed hardships while at the same time divine aid is granted to enable one to withstand the difficulties and hardships. In this way frustration and despondency do not settle over one. Such divinely imposed hardships occurred to all Ambiyaa (alayhimus salaam) and Auliyaa Kiraam. The Qur'aan and Hadith are replete with such episodes.

ROOH ELEVEN: STEADFASTNESS IN SALAAT

Salaat is of vital importance for the life of a Muslim. Some Qur'aanic aayaat and ahadith pertaining to Salaat will be narrated here.

1. Allah Ta'ala says in the Qur'aan Majeed in regard to the attributes of those who fear Him:
   "They perform Salaat correctly..."
   (Surah Baqarah)

This is a reference to proper performance of Salaat; performing Salaat regularly at appointed times and observing all the rules of Salaat. In numerous places in the Qur'aan Shareef, Allah Ta'ala commands the correct performance of Salaat. The large number of times referring to the correct observance of Salaat abundantly illustrates the vital importance of Salaat.

2. The Qur'aan Majeed states:
   "O People of Imaan! Seek aid with Sabr (Patience) and Salaat."
   (Surah Baqarah)

A special characteristic of Salaat is mentioned in this aayat. Everyone stands in need of assistance in both material and spiritual life. In terms of the Qur'aan Majeed, Salaat is a great and wonderful source of aid which a Believer can obtain by means of correct performance of Salaat.

3. The Qur'aan Majeed orders:

"Guard (all) Salaat..."

(Surah Baqarah)

Allah Ta'ala commands that we guard our Salaat diligently; that we do not delay or postpone the proper and due performance of Salaat, no matter what the exigency or emergency may be. The insistence on performing Salaat at the divinely-appointed times is so much stressed that the Qur'aan commands that Salaat be performed even in times of grave danger when engaged in fighting the enemy - in times of war. Even if the fighting is severe and heavy, the Qur'aan Shareef orders that Salaat be performed while mounted on one's means of transport and facing any direction, even while in motion and even if one is unable to perform ruku and sajdah due to the extreme danger and awkward circumstances produced by the war. Indeed, we must ponder and realize the vital importace of Salaat from this command to perform Salaat at the appointed time even when one's life is in grave danger. There is no permission to postpone the performance of Salaat. This is what is meant by "guarding" Salaat mentioned in the Qur'aan.

4. The Qur'aan Shareef also commands that if the danger of the enemy making a sudden attack is imminent, the Muslim army should split up into groups. One group should perform Salaat while the other group fights on or guards. After the one group has performed Salaat, the other group will come to Salaat while the first group will go into confrontation with the enemy. The Salaat to be performed on the battlefield under such dangerous conditions differs to some extent from the normal Salaat in method of performance of the raka'ts.

The method of performing Salaat in dangerous circumstances is described in the books of Fiqh. The point to observe and reflect on here is that even in the most dangerous of times, permission to delay the Salaat is not granted. This amply establishes the vital importance of Salaat in the life of a Muslim.

5. In certain circumstances, e.g. sickness, non-availability of water, etc., one is not able to utilize water to achieve the states of tahaarat (purity). However, notwithstanding such circumstances, the Qur'aan does not grant permission to delay performance of Salaat until one is able to acquire the state of tahaarat by means of water.

For this exigency, the Qur'aan orders that Tayammum be made. By means of Tayammum, Allah Ta'ala bestows on us the states of tahaarat, hence Salaat has to be executed at its proper time. There is no permission to postpone the Salaat. The Qur'aan orders that if one is unable to stand and perform Salaat, due to illness or weakness, one has to sit and perform Salaat. If the sickness and weakness are such that even sitting is not possible, then Salaat has to be performed while laying down and Ruku' and Sajdah shall be made by means of signs. But, permission to delay Salaat is not granted.

Salaat is the salient and most outstanding feature of Islam. It is the distinguishing factor between kufr and Imaan. All Ulama unanimously aver that if a kaafir whom none has heard proclaiming the Kalimah, performs Salaat, then it is incumbent to regard him as a Muslim. Zakaat, although of fundamental importance, is not a salient and conspicuous sign of Islam as Salaat is.

6. The Qur'aan Majeed while mentioning a group of Ambiyaa and the corrupt people who followed after them, says:
"(After them) such corrupt persons were born who destroyed Salaat...Soon will they (in Aakhirah) see the punishment (for their destruction of Salaat)."
(Surah Maryam)

This aayat sounds a grave warning of terrible punishment for those who neglect and ruin the institution of Salaat.

7. The Qur'aan Shareef commands:
"Order your family to perform Salaat, and you, yourself, also be steadfast on it."
(Surah Ta Haa)

In the first instance, this command is directed to Rasulullah (sallallahu alayhi wasallam), and in general it applies to all Believers. From this Command we realize that when even the august and holy personage of Rasulullah (sallallahu alayhi wasallam) is not excused from Salaat then to a very greater degree will the command be applicable to us. We also learn from the aayat that while we have to be steadfast in the observance of Salaat, it devolves as an incumbent duty upon us to ensure that we in-

culcate the proper observance of Salaat in our familes and our dependents.

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates thet Rasulullah (sallallahu alayhi wasallam) said:
"Will there remain any impurity on a person who baths five times a day in a river flowing in front of his house?"

The people said: "No impurity will remain on him."

Rasulullah (sallallahu alayhi wasallam) said:
"This is the effect of the five Salaat. By means of it, Allah Ta'ala purifies the performer of all sins."

(Bukhari, Muslim)

Indeed, a great significance of Salaat is stated in this hadith.

9. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The distinguishing factor between kufr and Imaan is the deliberate neglect of Salaat."

(Muslim)

Deliberate neglect brings one close to kufr. One who atstains from Salaat flounders on the brink of kufr.

10. Hadhrat Abdur Rahmaan Bin Amr Bin Al-A's (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Salaat, on the Day of Qiyaamah, will be a light, a proof and a means of salvation for the one who guarded it. He who neglects Salaat, will have no light, no proof and no salvation (from the direction of Salaat). He (the one who neglected Salaat) will be in the company of Qaroon, Fir'oun, Haamaan and Ubay Ibn Khalf on the Day of Qiyaamah."

(Ahmad, Daarami, Baihaqi, Shu'bul Imaan)

What greater punishment and disgrace can there be than to be resurrected in the company of such great unbelievers and to be flung into Jahannum along with them?

11. Hadhrat Bareedah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The subject of a pledge which exists between the people and us (the Ambiyaa) is Salaat. Thus, whoever neglects Salaat has become a kaafir (i.e. in terms of practical life, not in terms of Imaan)."
(Ahmad, Tirmizi, Nisaai, Ibn Majah)

The evil of neglecting Salaat is amply illustrated by this hadith. Those who deliberately neglect Salaat are likened to the kuffaar. They appear in practical life as kuffaar. Since there is no distinguishing feature between them and the kuffaar, Islamic law will treat them on par with the kuffaar. It is clear from this hadith that neglect of Salaat is a salient feature of kufr. Although a Muslim will not be proclaimed a kaafir if he neglects the performance of Salaat, nevertheless, the Shariah views his crime with the utmost of gravity. Persistence in the neglect of Salaat is punishable by death in Islam.

12. Amr Ibn Shuaib narrating on the authority of his father who in turn narrates from his father (radiallahu anhum) that Rasulullah (sallallahu alayhi wasallam) said:
"Stress on your children the performance of Salaat from the age of seven and beat them at the age of ten years (if they neglect Salaat)."
(Abu Dawood)

13. Hadhrat Abu Hurairah states that two persons from the tribe of Abu Khuzaa'ah embraced Islam at the hands of Rasulullah (sallallahu alayhi wasallam). One of the two was martyred and the other one died a natural death about a year or so later. Hadhrat Talhah Bin Ubaidullah (radiallahu anhu) says that in a dream he saw the one who died a year later entering Jannat first. Being surprised he mentioned his dream in the morning to Rasulullah (sallallahu alayhi wasallam) who said:
"What did not the one who died later (than the martyred one) keep the fasts of Ramadhaan and in the year perform thousands of Raka'ts of Salaat (if only the Fardh, Waajib and Sunnatul Muakkadah Salaat are taken into account, the number will be close to 10000 raka'ts? It is for this reason that he surpassed the martyr)."
(Ahmad, Ibn Majah, Ibn Habbaan, Baihaqi)

The narrations of Ibn Majah and Ibn Habbaan further state that Rasulullah (sallallahu alayhi wasallam) explained that the difference in rank between the two is as vast as the difference between the heaven and the earth. It is quite obvious that this greater rank and significance acquired by the one who died later were due in particular to the Salaat which he performed in abundance after the departure of the martyr. This abundance of Salaat has in fact been mentioned by Rasulullah (sallallahu alayhi wasallam). Salaat, is an ibaadat which enables one to attain ranks higher than even the rank of martyrdom.

14. Hadhrat Jaabir Bin Abdullah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Salaat is the key to Jannat."
(Daarami)

This indicates the superiority of Salaat over other acts of ibaadat.

15. Hadhrat Abdullah Ibn Qart (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The first act about which one will be questioned on the Day of Qiyaamah will be Salaat. If Salaat is found to be proper, other acts too will pass as proper. But, if Salaat is found there to be despoiled, then all other acts too will fail.
(Tibraani, Ausat)

The influence of Salaat will permeate all other acts of ibaadat.

Salaat will be the criterion for the reckoning of one's acts of virtue. Success in Salaat will bring about the success of all other acts of ibaadat while failure in Salaat will lead to the failure of other acts of ibaadat. This is a great proof for the significance and superiority of Salaat. Its vital importance for the success of a Muslim in both this world and the hereafter can never be exaggerated.

16. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"He who has no Salaat has no Deen. The relationship of Salaat with the Deen is like the relationship of the head with the body."
(Tibraani, Ausat, Sagheer)

Without the head, man is a dead body. So too, without Salaat, all other acts of ibaadat are lifeless. It is therefore, a fatal error to neglect Salaat and pin one's hopes of salvation and success on other acts of virtue. Minus Salaat, one's Deen lay utterly in ruin.

17. Hadhrat Hanzalah (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:
"Whoever guards the five Salaat while believing that the Salaat is the Right of Allah, will enter Jannat."

(Ahmad)

The meaning of 'guarding' Salaat is the proper execution of Salaat at their appointed times, observing all rules (the Faraaidh, Sunan and Mustahabbaat) of Salaat and striving in performance of Salaat with concentration and humility.

The aforementioned Quraanic verses and Ahadith of Rasulullah (sallallahu alayhi wasallam) illustrate the great importance of Salaat. No Muslim should bring calamity and ruin upon himself by neglecting Salaat. In fact, it is inconceivable that after having been informed of this tremendous significance of Salaat, a Believer will persist in neglecting the proper performance of Salaat.

ROOH TWELVE: ERECTION OF MUSAAJID

This section deals with the construction, caring, repairing and maintenance of Musjids. The Huqooq (Rights) of the Musjid are also discussed in this Rooh. Among the rights (huqooq) of the Musjid are:

★ Performing Salaat in the Musjid.
★ Establishing performance of Salaat in jamaat.
★ Cleaning and maintaining the Musjid in good condition.
★ Visiting the Musjid in abundance.
★ Respecting and revering the Musjid.

Some Qur'aanic aayaat and Ahadith in this regard will now be narrated.

1. Allah Ta'ala states in the Qur'aan Majeed:
"Who is more unjust than the one who prevents (others) from the thikr of Allah in the Masaajid and who prevents (others) from visiting the Musaajid (for purposes of ibaadat)? (And who is more unjust than the one) who strives to ruin the Musaajid?

2. "In reality, construction and maintaining the Musaajid of Allah are the duties of only those who believe in Allah and the Last Day; who establish regular Salaat; who pay Zakaat and who fear none besides Allah. Such people shall attain their goal (Jannat and Najaat in the Aakhirah)."

(Taubah)

This aayat conveys the glad tidings of Jannat and Najaat (salvation) for those who erect, administer and maintain the Musjids.

3. They (the people of Hidaayat) are in such places (for purposes of ibaadat) in regard to which Allah has ordered respect. In these places the Name of Allah is remembered."

(Surah Noor)

The 'places' mentioned in this aayat refer to the Musaajid. The way of respecting the Musaajid is explained in the Ahadith which appear hereunder.

4. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When you observe any person concerning himself with the Musjid, then bear witness that he is a Believer because Allah Ta'ala says:
'Verily, only those who believe in Allah, the Last Day, perform Salaat, pay Zakaat and fear none besides Allah, erect (and maintain) the Musjids of Allah."

(Surah Taubah)

Performing Salaat in the Musjid, visiting the Musjid in abundance, cleaning the Musjid, maintaining the Musjid, etc., all come within the scope of this hadith.

5. Hadhrat Uthmaan (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever erects a Musjid purely for the sake of gaining Allah's Pleasure, Allah will erect for him a mansion in Jannat."
(Bukhari, Muslim)

Sincerity of intention is conditional for the obtainal of this thawaab. This promise of reward applies to the erection of new Musaajid as well as to the repair and renovation of existing Musaajid. This is clear from the fact that Hadhrat Uthmaan (radiallahu anhu) narrated this hadith on the occasion of renovating Musjidun Nabawi. Other ahadith too confirm that this great reward is even for those who assist in the construction of the Musjid no matter how small their contribution may be. Allah Ta'ala rewards on the basis of the sincerity of one's intention.

6. It is narrated that Rasulullah (sallallahu alayhi wasallam) himself carried bricks on the occasion of the construcion of Musjidun Nabawi. In the hadith it is stated that no matter how small one's contribution may be towards the construction of a Musjid, Allah Ta'ala will erect a mansion in Jannat in return for the contribution.
(Ibn Khuzaimah, Ibn Majah)

7. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever erects a Musjid for Allah Ta'ala (with sincerity), Allah Ta'ala will erect for him a mansion in Jannat, far greater than the Musjid."
(Ahmad)

The quality and size of the palace which Allah Ta'ala will bestow on the one contributing towards the erection of a Musjid will be commensurate with one's sincerity.

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala will erect a palace of pearls and emeralds in Jannat for one who erects with halaal (lawful) earnings a house (Musjid) for Allah Ta'ala."
(Tabraani, Ausat)

The sanctitiy of the Musjid demands that only lawful and wholesome wealth and materials be expended in its erection. Lawful in this context applies to all things which go into the erection of the Musjid. Nothing haraam should be employed in the Musjid.

In some places, especially rural areas, people build Musjids on land which belong to others. When the owner objects, the builders of the Musjid take offence and brand him as being anti-Islam. If the owner happens to be a non-Muslim, the builders of the Musjid consider it a great act of thawaab in confronting him and refusing to hand over his land. When the owner happens to be a non-Muslim, the errant Muslims responsible for the structure, consider their dispute and intransigence against the non-Muslim landlord as a conflict between kufr and Islam. This attitude of the Muslims is unjust and sinful. Remember well, that a structure reared on the land of a person without his consent is not a Musjid. The Shariah does not accept such a building erected on usurped ground as a Musjid.

9. Hadhrat Abu Saeed (radiallahu anhu) narrates:
"There was an African woman who used to sweep the Musjid. One night she passed away. In the morning Rasulullah (sallallahu alayhi wasallam) was informed of her death. He said:

'Why did you not inform me?'

Rasulullah (sallallahu alayhi wasallam) then accompanied by the Sahaabah went to her grave and recited takbeer there (he made dua for her)."

(Ibn Majah, Ibn Khuzaimah)

In one narration it is said that Rasulullah (sallallahu alayhi wasallam) asked her (i.e. the dead woman who was buried - this was one of the miracles of Rasulullah (sallallahu alayhi wasallam):

"Which act did you discover to be of great significance"

The dead woman replied: "Sweeping the Musjid."

(Abu Shaikh Isbahaani)

This hadith indicates the great significance of caring for the Musjid. Even the simple task of sweeping the Musjid was an act honoured greatly

by Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). The importance and significance of this act of sweeping rendered by the little-known and forlorn African lady were such that Rasulullah (sallallahu alayhi wasallam) voiced his displeasure at not being informed immediately of her death. Her service of sweeping the Musjid was so noble that Rasulullah (sallallahu alayhi wasallam) specially went with a group of Sahaabah to her grave.

Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam) regard the service of sweeping the Musjid most highly. But, alas! Nowadays, people consider this task lowly and below their dignity.

10. Hadhrat Abu Qursaafah (radiallahu anhu) narrates a lengthy hadith in which Rasulullah (sallallahu alayhi wasallam) said: "Removing dust particles and waste from the Musjid is the mahr (dowry) of large-eyed damsels of Jannat."

(Tibraani, Kabeer)

11. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Whoever removes from the Musjid any offensive item, Allah Ta'ala will in return erect for him a palace in Jannat."

(Ibn Majah)

12. Hadhrat Aishah (radiallahu anha) narrates: "Rasulullah (sallallahu alayhi wasallam) commanded us to build Musjids in all neighbourhoods and he ordered us to maintain the Musaajid clean."

(Ahmad, Tirmizi, Abu Dawood, Ibn Majah, Ibn Khuzaimah)

The existence of Musjids in all neighbourhoods facilitates the regular and easy performance of Jamaat Salaat by all residing in the neighbourhood. In this way everyone can acquire the maximum benefits of Salaat and all other advantages attendant to Jamaat Salaat. Since Musjids are places of sanctity, nothing impure should be taken in. Impure garments and people in the state of impurity should not enter the Musaajid. Regular cleaning of the Musjid also comes within the scope of the command stated in the abovementioned hadith.

(It should now be clear that the practice of taking into the Musjid groups of kuffaar tourists on sight-seeing, is not permissible. Firstly, the kuffaar

are constantly in the state of ceremonial impurity (the states of hadith and jananabat); secondly, the kuffaar's attire is not in accord with the reverence of the Musjid; thirdly, the garments of the kuffaar are generally najis (impure); fourthly; the kuffaar visitors attend the Musjid in mixed groups of male and female. This is an act of the greatest immorality in so far as Islam is concerned. - Translator)

13. Hadhrat Waathilah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Perfume the Musaajid on Fridays."
(Ibn Majah, Kabeer, Tibraani)

This hadith does not mean that the act of perfuming the Musjid should be restricted to only Fridays. Friday has been mentioned because more people are present for Juma' Salaat, hence the greater significance of cleaning the Musjid on Fridays.

14. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When you see someone trading (buying and selling) in the Musjid, then say: 'May Allah not grant you profit in your trade." When you see someone calling out in th Musjid for his lost aricle, then say: 'May Allah not return your article.' "
(Tirmizi, Nisaai, Ibn Khuzaimah and Haakim)

In another hadith it is said: "The Musaajid are not made for this."
(Abu Dawood, Ibn Majah)

The Musaajid are not places for mundane activities. Musjids are erected purely for the thikr and ibaadat of Allah Ta'ala, hence worldly activities such as buying, selling and making announcements pertaining to worldly affairs are not permissible. The hadith mentions the prohibition of searching for lost articles inside the Musjid. By this is meant making an announcement inside the Musjid regarding an article lost outside the Musjid. The curse ordered by Rasulullah (sallallahu alayhi wasallam) for such annoucements and worldly activities inside the Musjid is to serve as a warning. However, if there is fear of creating a commotion inside the Musjid by uttering the curse which Rasulullah (sallallahu alayhi wasallam) has commanded for such occasions, then utter the curse (viz., May Allah not return your lost article.) silently. The sanctity of the Musjid does not allow the perpetration of mundane acts in it.

15. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"There are several acts which are improper in regard to a Musjid. The Musjid should not be used as a thorough-fare (a short-cut to get to the other side of the road); weapons should not be borne inside the Musjid; raw meat should not be taken in; punishment should not be meted out inside it; and, it should not be made a place of trade."

(Ibn Majah)

All such worldly acts are negatory to the sanctity and respect of the Musjid, hence forbidden. The prohibited activities are not restricted to those mentioned in this hadith. Everything which is in conflict with the sanctity and dignity of the Musjid is not allowed in the Musjid.

16. Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Soon will there be such people who will indulge in (worldly) conversation inside the Musjid. Allah cares not for them."

(Ibn Habbaan)

This hadith refers to the prohibition of worldly talk inside the Musjid. It mentions the displeasure of Allah Ta'ala. Such people are deprived of His Mercy and instead invite Allah's Wrath.

17. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"For every step taken by one who proceeds to the Musjid for Jamaat Salaat, a sin (which he had already committed) is wiped out and a good deed is recorded. This happens in going to as well as in returning from the Musjid."

The thawaab for proceeding to and even returning from the Musjid is indeed colossal. There is no limit to Allah's mercy.

18. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever walks to the Musjid in the darkness of the night, will meet Allah with Noor on the Day of Qiyaamah."

(Tibraani)

19. Hadhrat Abu Hurairah (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:
"Allah Ta'ala will grant His Shade to seven (types) of persons on the day when their will be no shade besides His Shade. (Among the seven) one is a man whose heart is attached to the Musjid."
(Bukhari, Muslim)

20. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Refrain from these foul-smelling (vegetables) before coming to our Musjids. If you wish to eat these, then eliminate the bad odour with fire. (i.e. by means of cooking)."
(Tibraani)

This hadith prohibits the eating of raw garlic, onions and the like before coming to the Musjid. Other ahadith specifically mention garlic and onions.

21. Hadhrat Abu Umaamah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever proceeds to the Musjid having only the intention of learning or teaching some goodness (something of the Deen), will receive the thawaab of a perfect Hajj."
(Tibraani)

From this hadith we learn that a Musjid while it is a place of Ṣalaat is also a place of acquiring knowledge of the Deen. It is therefore highly beneficial and meritorious if in the Musjid there always remains a person who can impart teachings of the Deen.

From all the aforementioned narrations, the following program of actions is established for Muslims:

a. In all place-cities, towns and villages-Musjids should be built in accordance with the needs of the place.

b. All means and agencies employed in the construction of the Musjid must be halaal.

c. The Musjids must be respected and honoured. They have to be properly maintained and kept free of all offensive odours and uncleanliness or any activity which causes offense and violates the sanctity of the Musjid.

d. Males must perform Salaat in the Musjid. They must not forgo jamaat (congregational Salaat) without valid reason. In addition to the increased thawaab for performing Salaat in jamaat in the Musjid, there is also the benefit of fostering good ties with Muslims. One remains informed of the condition of the community. This is clear from the ahadith.

e. The community should retain in the musjid the service of such a man who is competent enough to instruct the community in the teachings of the Deen.

f. Whenever one finds the opportunity, proceed to the Musjid and become engaged there in Deeni activity.

The ahadith make it abundantly clear that it is by far better for women to perform Salaat at home. (In fact, it is no longer permissible for women to attend the Musjid for performance of their Salaat. - Translator)

ROOH THIRTEEN: ZIKRULLAH - REMEMBERING ALLAH IN ABUNDANCE

The Qur'aan Majeed and the Ahadith are replete with commands to remember Allah Ta'ala constantly and in abundance. The thawaab and significance of Zikrullah are indeed great. Zikrullah is not difficult. It is indeed a most simple duty. One who is neglectful of such an important, yet simple, and most rewarding practice is most unfortunate. Indifference to Zikrullah is an invitation to calamity upon oneself.

Zikr has been absolutely simplified. It is free from conditions and restrictions. Time, number, wudhu, place, etc. have not been made

necessary conditions for Zikr. There is, therefore, no difficulty in making Zikr. There is absolutely no valid excuse for refraining from engagement in constant Zikr. For making Zikr, it is not necessary to have a Tasbeeh (rosary) in hand. The use of a Tasbeeh is permissible. One may therefore use it to facilitate the remembrance of the number of times one chooses to recite a particular form of Zikr. A Tasbeeh is also beneficial for inculcating in one the habit of constant Zikr. For this purpose the use of a Tasbeeh is therefore best. Some people who are not in the habit of making Zikr constantly, feel that by keeping a Tasbeeh in hand at most times, one will develop riya (show) since people will regard the holder of the Tasbeeh as a pious person. This thought prevents them from keeping a tasbeeh at hand. The result of this attitude is that they do not develop the habit of Zikr. It should be realized that riya is an internal condition. If one's niyyat is to attract people's attention and to display piety then only will the question of riya arise. Riya is not what others think of one. One should not indulge unnecessarily in such suspicions which are merely traps of shaitaan to divert one from constant Zikr.

Shaitaan also endeavours to deceive the Believer and divert him from constant Zikr by whispering into him that Zikr merely with the tongue when the heart is engrossed in worldly affairs is useless. Know that this is a trap of shaitaan to divert one from the remembrance of Allah Ta'ala. As long as one's niyyat at the commencement of the Zikr was to obtain thawaab and the Pleasure of Allah, one will continue to acquire these benefits even if the heart does not accompany the tongue in the Zikr. However, during one's free time, when making special Zikr, endeavour to control the attention of one's heart so as to concentrate on the Zikr. Do not indulge in futility---useless activities---for this diverts the heart from the Zikr of Allah Ta'ala. Some aayaat and ahadith will now be mentioned in regard to Zikrullah.

1. Allah Ta'ala says in the Qur'aan Shareef:
   "Remember Me, and I will (as a favour) remember you."
   (Surah Baqarah)

2. Praising those who constantly engage in Zikr, the Qur'aan Shareef says:
   "They are such people who remember Allah Ta'ala while standing, sitting and laying down."
   (Surah Aale Imraan)

3. Allah Ta'ala says in the Qur'aan Shareef:
"Remember (make Zikr) your Rabb in your heart (i.e. silent Zikr) with humility and fear (and make Zikr) in a voice which is less than jahr (loudness), morning and evening; and, be not among the indifferent ones."

(Surah A'raaf)

Zikr should be made at all times. This is clear from the command in the aayat to make Zikr morning and evening which means the whole day. Zikr shold also preferably be made silently. The Zikr may also be made audibly, but not shouting and screaming. This is stated in the terms "less than jahr". There is no merit in making Zikr by means of shouting. However, if some Shaikh of Tasawwuf who is steadfast on the Sunnah devises loud Zikr for his mureeds as some remedy for spiritual conditions, then such loud Zikr will be permissible. But, one should remember not to disturb the peace and sleep of others by one's loud Zikr. Disturbing others is sinful.

4. Allah Ta'ala says in the Qur'aan Majeed:
"(The people whom Allah directs towards Himself are) those who have Imaan and whose hearts find rest in the Zikr of Allah. Verily, in the Zikr of Allah do hearts find peace."

(Surah Ra'd)

Zikr creates and strengthens a special bond between man and His Creator. As a result of this divine bond, the heart becomes enwrapped in peace and tranquility.

5. (The people who narrate the glory of Allah in the Musaajid) are such men who are not diverted by commerce and trade from the Zikr of Allah, from establishing regular Salaat and from paying Zakaat. (They are such men) who fear a Day when the hearts and eyes (of men) will be upturned."

(Surah Noor)

6. Allah Ta'ala says in the Qur'aan Majeed:
"Verily, the rememberence of Allah is the greatest."

(Surah Ahzaab)

7. Allah Ta'ala says:
"O people of Imaan! Remember Allah in abundance."

(Surah Ahzaab)

8. Allah Ta'ala says:
"O people of Imaan! Do not allow your wealth and your children to divert you from the remembrance of Allah."

(Surah Munafiqoon)

9. Allah Ta'ala says in the Qur'aan Majeed:
"And, remember the Name of your Rabb and turn yourself in entirety towards Him."

(Surah Muzzammil)

10. Allah Ta'ala says in the Qur'aan Majeed:
"Verily, he who has purified himself (from evil beliefs and practices) and remembers the Name of His Rabb and performs Salaat has achieved the goal (of success) and salvation)."

(Surah A'laa)

11. Hadhrat Abu Hurairah and Hadhrat Abu Saeed (radiallahu anhuma) narrate that Rasulullah (sallallahu alayhi wasallam) said:
"The angels surround those people who sit down to make the Zikr of Allah Ta'ala; the Rahmat of Allah decends on them and peace decends on them."

(Muslim)

12. Hadhrat Abu Musa (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The conparison between a man who makes Zikr of his Rabb and one who does not make Zikr is like the comparison between a living person and a dead person."

(Bukhari, Muslim)

The one who engages in Zikr has been compared to a living person because the existence of the Rooh is in fact the remembrance of Allah. The one who refrains from Zikr has been compared to a dead person.

13. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala says: 'I am with My servant when he remembers Me.

When he remembers Me in his heart, I too remember him in Me. When he remembers me in a gathering. I remember (and mention) him in a superior gathering (i.e. the assembly of Malaa-ikah and Ambiya)."

(Bukhari, Muslim)

14. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When you pass by the gardens of Jannat, eat of its fruits."

People asked: "What are the gardens of Jannat?"
Rasulullah (sallallahu alayhi wasallam) replied:
Gathering of Zikr."

(Tirmizi)

15. Hadhrat Abu Hurairah (radiallahu anhu) narrates:
"Allah brings down loss on a man who sits in some place without engaging in Zikr and on a man who lays in some place without engaging in Zikr."

(Abu Dawood)

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The exhortation in this hadith is to engage constantly in Zikr, in all conditions and circumstances.

16. Hadhrat Abdullah Bin Busr (radiallahu anhu) narrates that a man said:
"O Rasulullah! The ordinances of Islam are numerous for me (the reference here is to nafl practices). Instruct me in something which I may easily adhere to."

Rasulullah (sallallahu alayhi wasallam) said:
"Maintain your tongue always fresh with the Zikr of Allah."

(Tirmizi, Ibn Majah)

The optional (Nafl) acts of thawaab in Islam are numerous. A very great variety of Nafl practices exists for procuring thawaab and the proximity of Allah Ta'ala. The Sahaabi was referring to these numerous practices which he found somewhat arduous. He therefore, wished for a simple practice which he could easily adhere to while at the same time not miss-

ing out on the great thawaab which is attendant to other acts of Nafl Ibaadat. Rasulullah (sallallahu alayhi wasallam) informed him that constant Zikr of Allah was such an act.

17. Hadhrat Abu Saeed (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) was asked about the one who will be the noblest among people on the Day of Qiyaamah and the closest to Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said: "Those men and women who remember Allah in abundance."

Someone asked: "O Rasulullah! What about the one who wages jihaad in the Path of Allah?"

Rasulullah (sallallahu alayhi wasallam) replied:

"The one who engages in (constant) Zikr of Allah is superior in rank to the one who wages jihaad, even if he fights so vehemently against the kuffaar and mushrikeen that his sword breaks and even if he is dyed red in blood."

(Ahmad, Tirmizi)

The reason for the superiority of the Zaakir (the one who makes Zikr) over the Mujaahid (the one who wages Jihaad) is obvious. Jihaad is waged purely for the sake of Allah Ta'ala - for the remembrance of Allah Ta'ala, much as Wudhu is performed for the sake of Salaat. In the aayat,

"(The Believers are) those who establish Salaat .... Wow We grant them power on earth."

The basis of Jihaad is thus, Zikrullah. This being the actual aim, its superiority should be apparent.

18. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Everything has a polish, and the polish of the heart is the Thikr of Allah."

(Baihaqi)

19. Hadhrat Ibn Abbas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Shaitaan sits glued to the heart of man. When man makes the

Thikr of Allah, shaitaan abdicates (moves off); when man is negligent of Allah's Thikr the shaitaan casts evil whisperings in man."

(Bukhaari)

20. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Do not increase speech other than Thikrullah because much speech besides Thikrullah hardens the heart; the furthest from Allah is one with a hard heart."

(Tirmizi)

The essence of the latter three ahadith cited above, is that actual purity of heart is by means of righteous deeds and hardness of heart is the result of evil acts. The basis of both forms of deeds is the intention of the heart while the origin of iraadah (intention) is the mind. Reduction in Thikr brings about the introduction of satanic thoughts in the mind. This in turn leads to evil intentions. Pious intentions are then effaced. Instead of practising righteous deeds, evil is committed. Abundance of Thikrullah blocks the entry of evil thoughts. This in turn does not allow evil intentions to assert themselves. One then abstains from sin and engages in righteous deeds. Hardness of heart is thus eliminated and purity inculcated.

This state of purity of the heart is not automatically acquired, but requires effort and striving. To be contented with only Thikr without striving against the lowly desires, is only self-deception.

21. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"There are many people reclining on comfortable beds and making the Thikr of Allah Ta'ala on earth. Allah Ta'ala will grant them elevated ranks (in the Aakhirah)."

(Ibn Habbaan)

It should not be imagined that material possessions of comfort, wealth and luxury are negatory of Thikrullaah. Such possessions too are favours of Allah Ta'ala. Those indulging in luxury should not abstain from Thikrullah. They too should be constantly engaged in the remembrance of Allah Ta'ala whilst enjoying the comforts of the bounties which Allah Ta'ala has bestowed on them.

22. Hadhrat Abu Saeed Khudri (radiallahu anhu) also narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Engage in the Thikr of Alah in such abundance that people comment that 'you are insane'."

(Ahmad, Abu Ya'la, Ibn Habbaan)

23. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Engage in the Thikr of Allah in such abundance that the munafiqen (hypocrites) comment: 'You are a pretender'. (i.e. they accuse you of engaging in thikr for creating the impression of piety)."

(Tibrani)

24. Hadhrat Muaaz Ibn Jabal (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The people of Jannat will not grieve over anything but the moments in which they did not engage in Thikrullah (while they were on earth). They will regret for such (wasted) moments."

(Tibrani, Baihaqi)

This type of regret will not be similar to regrets of the world. It will not cause hardship or sorrow.

An explanation of Thikr in general has been given so far. In the ahadith are mentioned many special forms of Thikr as well. For such specific forms of Thikr, great thawaab has been narrated. Some simple forms of special Thikr are mentioned here.

لَاإِلٰهَ إِلَّا اللهُ

لَاإِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

سُبْحَانَ اللهِ　　　اَلْحَمْدُ لِلّٰهِ　　　اَللهُ اَكْبَرُ

لَاحَوْلَ وَلَاقُوَّةَ إِلَّا بِاللهِ　　　اَسْتَغْفِرُ اللهَ وَاَتُوْبُ اِلَيْهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

SUMMARY: Never be negligent of Thikrullah, be it a special form of Thikr or any thikr in general. Thikr can be made at any time or at a specific time fixed to suit one's convenience. Any number of ties Thikr may be made. Thikr may be made by using either the fingers (to count the number of times) or a tasbeeh. Thikr may be also made at all times without the use of a tasbeeh. The main purpose is to be constantly engaged in the remembrance of Allah Ta'ala. There are certain duas which have to be recited on special occasions. Such duas should be learnt. May Allah Ta'ala grant you taufeeq to practise accordingly.

ROOH FOURTEEN: PAYMENT OF ZAKAAT

The wealthy are obliged to pay Zakaat. This too, like Salaat, is a fundamental of Islam. Numerous Qur'aanic aayaat command the payment of Zakaat and extol the virtues of Zakaat while warning of the dire punishment for refraining from paying Zakaat. There are numerous such aayaat which mention Zakaat along with Salaat. It is simple to locate these verses in the Qur'aan Shareef. Here only ahadith pertaining to Zakaat will be narrated.

1. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Zakaat is the Bridge of Islam..."

Tibrani, Ausat

Those who do not pay Zakaat are therefore comparable to those who are stranded, having no bridge to cross. The great rank and fundamental importance of Zakaat are apparent from this hadith.

2. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The one who pays Zakaat on his wealth, has purified his wealth."

(Tibrani, Ausat, Ibn Khuzaimah)

Impurities which have accumulated in one's wealth are eliminated by Zakaat, hence the wealth is purified. It should be clear that wealth, the Zakaat of which has not been paid, is shorn of barkat.

3. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever among you believe in Allah and His Rasool, must pay Zakaat on his wealth."

(Tibrani, Kabeer)

This illustrates that Imaan is weakened by not paying Zakaat.

4. Hadhrat Abdullah Bin Mauwiyah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"There are three deeds; whoever practises them will taste the sweetness of Imaan. (These are) Render ibaadat unto only Allah believing that none besides Allah is worthy of ibaadat; pay Zakaat on wealth wholeheartedly..."

In this hadith Zakaat is coupled along with Tauheed. This brings out the significance and elevated rank of the institution of Zakaat. The effect of paying Zakaat wholeheartedly as stated in the hadith is increase in experiencing the pleasure or sweetness of Imaan.

5. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever owned gold and silver (i.e. wealth), but did not pay Zakaat thereon, will be punished with his gold and silver on that Day, the duration of which will be fifty thousand years (the Day of Qiyaamah). His gold and silver will be made into sheets and heated in Jahannum. His sides, forehead and back will then be branded with the heated sheets of gold and silver. When the sheets cool, they will again be heated and he will thus be punished continuously."

(Bukhari, Muslim)

6. Hadhrat Ali (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"In the wealth of rich Muslims the amount which is sufficient for the poor among the Muslims has been made obligatory. The hardships of the poor regarding food and garments are because of the

deeds of the wealthy (i.e. their refusal to pay proper Zakaat). Beware! Allah Ta'ala will demand a stern reckoning from them and mete out a painful punishment."

(Tibrani, Ausat, Sagheer)

In another hadith which further explains the above hadith, it is said that the poor on the Day of Qiyaamah will complain to Allah Ta'ala that the wealthy did not discharge 'our' (the poor's) rights which Allah Ta'ala had ordained as obligatory. Allah Ta'ala will then reply:

"I take oath by My Grandeur and Might that I will grant you proximity to Me and remove them (the wealthy) far from Me."

(Tibrani, Sagheer, Ausat)

7. Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates: "We have been commanded to establish Salaat and Zakaat. Whoever does not pay Zakaat, his Salaat too is not accepted."

(Tibrani, Isbahaani)

In another narration, Hadhrat Ibn Mas'ood (radiallahu anhu) said:
"He who establishes Salaat (performs it regularly) but does not pay Zakaat, is not a true Muslim. His good deeds do not benefit him."

(Isbahani)

This should not be understood to mean that such people (those who fail in Zakaat) should not perform Salaat. Neglect of Salaat is a sin apart from failure to pay Zakaat. The hadith merely means that one should not be neglectful in the discharge of such an important and fundamental ibaadat as Zakaat. Like being steadfast in Salaat so too, should one be steadfast in Zakaat.

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"On the Day of Qiyaamah, the wealth of one who did not pay Zakaat will be converted into a monstrous and deadly poisonous serpent which will be strung around the neck of this person. The serpent will bite at the jaws of this person and exclaim: "I am your wealth; I am your treasure."

(Bukhari, Nisaai)

In affirmation of this claim, Rasulullah (sallallahu alayhi wasallam) recited the following Qur'aanic aayat:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ ، سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيَامَةِ ، وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ، وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ،

This aayat refers to the wealth being made into a garland which will be hung around the neck of the one who did not pay Zakaat.

9. Ammarah Bin Haram (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Besides 'Laa ila ha illallah', Allah Ta'ala has decreed another four things compulsory. If he fulfils three, it will not fully benefit him as long as he does not discharge all four. These four are: Salaat, Zakaat, Fasting in Ramadhan and Hajj of Baitullah Shareef."
(Ahmad)

From this hadith we learn that for salvation it is essential that all four compulsory acts be practised. If one performs Salaat, fasts and performs Hajj, but does not pay Zakaat, it will not be sufficient for salvation (i.e. to be saved totally from the punishment of the Fire).

10. Hadhrat Anas Bin Malik (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The one who fails to pay Zakaat will enter the Fire on the Day of Qiyaamah."
(Tibraani, Sagheer)

11. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Salaat is a conspicuous act observable to all, hence it is rendered while Zakaat is inconspicuous (being hidden), hence it is devoured (i.e. witheld from the poor). Such people are hypocrites."
(Bazzaaz)

This hadith means that some people perform Salaat, not for the sake of Allah Ta'ala, but because people will hold them in contempt. Such people do not pay Zakaat because they know that people are not aware of their failure to render this obligation. Such is the attitude of the Munafiqeen.

12. Hadhrat Bareedah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala afflicts famine on a community which does not pay Zakaat."

In another similar narration it is said that Allah Ta'ala witholds rain from such people.

(Tibrani, Hakim, Baihaqi)

13. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Zakaat will destroy the wealth in which it is."

(Bazzaaz, Baihaqi)

The meaning of wealth in which there is Zakaat, is such wealth on which Zakaat is obligatory, but from which Zakaat has not been taken out. As a consequence of not paying Zakaat, one's wealth is steadily depleted by way of Allah Ta'ala removing the barakat from the wealth.

14. Hadhrat Umar (radiallahu anhu) narrates that Rasulullah (sallallahu aleyhi wasallam) said:
"Wealth is generally lost on the land and the sea because Zakaat has not been paid on it."

(Tibrani, Ausat)

This does not mean that wealth is lost or destroyed only because Zakaat has not been paid on it. If wealth is lost inspite of Zakaat having been paid, it should not be regarded as a loss since the reward for it will be obtained in the Aakhirah. Such loss is occasioned by the Wisdom of Allah Ta'ala and is in the interests of its owner. But, wealth lost as a result of not paying Zakaat is a punishment. There is no reward for sustaining such loss.

15. Hadhrat Asmaa Bint Yazeed (radiallahu anha) narrates that she and her aunt visited Rasulullah (sallallahu alayhi wasallam). They

were wearing some gold jewellery at the time. When Rasulullah (sallallahu alayhi wasallam) enquired from them if they had paid Zakaat on the gold, they replied in the negative. Rasulullah (sallallahu alayhi wasallam) said:
"What! Have you no fear that Allah Ta'ala will put on you jewels of fire? Pay its Zakaat."

(Ahmad)

The following facts are clear from the aforegoing narrations:

- ★ Zakaat is Fardh.
- ★ The significance of Zakaat is very great.
- ★ Failure to pay Zakaat results in calamity and misfortune settling over one. The calamity here on earth is depletion of wealth, eliminatin of barkat, famine, etc. The calamity in the Aakhirah for not paying Zakaat is the Fire of Jahannum.
- ★ One who does not pay Zakaat is comparable to a Munaafiq.
- ★ Zakaat has a resemblance to Huqooqul Ibaad (i.e. rights of people). Thus, it is an emphased ibadat.

WEALTH ON WHICH ZAKAAT IS PAYABLE

Gold and silver, be these in whatever form; in the form of cash, notes, jewellery, utensils (although it is haraam to use utensils of gold and silver), etc.

Stock-in-trade, i.e. goods purchased with the intention of reselling.
Livestock:
Farm-produce on Ushri lands.

Among the causes of the hardship of Muslims is also poverty. Zakaat is an adequate remedy for the alleviation of poverty. If Muslims abstain from extravagance and pay their Zakaat in full, there will not remain a single destitute person among the Muslims. The statements of Rasulullah (sallallahu alayhi wasallam) are ample testimony for this claim.

Like all acts of ibaadat, there are numerous masaa-il (rules) pertaining to Zakaat. The knowledge of such rules has to be acquired from the Ulama or from reliable books on the subject.

ROOH FIFTEEN: CHARITY OTHER THAN ZAKAAT

Zakaat is a compulsory obligation. One shoud not feel released from all other acts of charity once Zakaat is paid. There are many avenues of charity in which it is essential to spend on various occasions. After having paid Zakaat, one should not become heartless and refrain from other acts of charity.

1. Hadhrat Fatimah Bint Qais (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:
   "Undoubtedly, besides the obligation of Zakaat, there are other rights too in wealth."

In substantiation of this claim, Rasulullah (sallallahu alayhi wasallam) recited the aayat:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ
اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيّنَ ، وَاٰتَى الْمَالَ عَلٰى
حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتَامٰى وَالْمَسَاكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّائِلِيْنَ وَفِى
الرِّقَابِ ، وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ، وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عَاهَدُوْا ،
وَالصَّابِرِيْنَ فِى الْبَاْسَاءِ وَالضَّرَّاءِ وَحِيْنَ الْبَاْسِ ، اُوْلَائِكَ الَّذِيْنَ صَدَقُوْا
وَ اُوْلَائِكَ هُمُ الْمُتَّقُوْنَ

In this aayat Allah Ta'ala mentions Zakaat as well as other forms of charity for special occasions.

(Tirmizi, Ibn Majah, Daarami)

Assisting those in debt, lending things to other and other forms of voluntary charitable acts come within the scope of the above aayat and hadith. Things of little value (i.e. in terms of material wealth) should be merely given without asking for their return.

2. Allah Ta'ala says in the Qur'aan Shareef:
"Spend in the Path of Allah."

(Surah Baqarah)

3. "Who will give a beautiful loan to Allah (i.e. with sincerity)..."
(Surah Baqarah)

4. "You can never attain perfect piety until you spend from that (wealth) which you love. Whatever you spend, Allah knows well."
(Surah Aale Imraan)

5. "That (Jannat) has been prepared for those who fear Allah: such people who spend (in the Path of Allah) in prosperity and in adversity."

(Surah Aale Imraan)

6. "Verily, Allah Ta'ala has purchased the lives and the wealth of the Believers in return for Jannat."

(Surah Taubah)

7. "And, whatever they spend, be it little or much (in the Path of Allah) and whatever distance they travel (in the path of Allah) are recorded for them so that Allah grants them the best of rewards for their deeds."

(Surah Taubah)

8. "Fulfil the rights of relatives, of the needy and the traveller."
(Surah Bani Israeel)

9. "Whatever you spend (in the Path of Allah), He will compensate it."

(Surah Sabaa)

10. "They feed the orphans and the captives because of love for Allah."

(Surah Dahr)

Besides there verses there are many other aayaat which also speak about the virtue of spending in the Path of Allah Ta'ala, other than by means of Zakaat. Some ahadith in this regard will now be cited.

1. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala says: 'O son of Adam! Spend (in good works), I too shall spend on you."

(Bukhari, Muslim)

2. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Beware of the love of wealth. Such greed has destroyed people before you."

(Muslim)

3 Hadhrat Abu Saeed (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Spending one dirham in one's lifetime is superior to spending a hundred dirhams at the time of one's death."

(Abu Dawood)

4. Hadhrat Ali (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Hasten in charity, for Charity prevents the affliction of calamities."

5. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever spends (in the Path of Allah) one date from a halaal earning-and Allah accepts only what is halaal - Allah takes it up in His Right Hand. Allah Ta'ala then increases it manifold until it becomes as huge as a mountain."

(Bukhari, Muslim)

6. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Charity does not decrease wealth."

(Muslim)

As a consequence of giving charity in the Path of Allah, one's wealth will increase either by way of an increase in income or by barkat in one's wealth.

7. Hadhrat Abu Thar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Never hold any goodness in contempt even if it be to the extent of meeting a brother Muslim with a smile."

(Muslim)

8. Hadhrat Abu Musa Ash'ari (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Sadqah in varying degrees is an obligation on every Muslim."

The people asked: "If someone has no wealth to give?"

Rasulullah (sallallahu alayhi wasallam) said:
"Earn something (by one's labour); use what has been earned on yourself as well as in Sadqah."

The people asked: "If someone is unable to work?"
Rasulullah (sallallahu alayhi wasallam) said:
"Let him help (by means of his labour) someone in need and difficulty."

The people said: "If he is unable to do even this?"

Rasulullah (sallallahu alayhi wasallam) said:
"Let him show someone a good act."

The people said: "If he is unable to do even this?"

Rasulullah (sallallahu alayhi wasallam) said:
"Let him not harm anyone. This too is Sadqah for him."

(Bukhari, Muslim)

Rasulullah (sallallahu alayhi wasallam) described these acts of virtue as Sadqah (charity) because of the benefit for others. Like Sadqah benefits others so too do the acts mentioned in this hadith. These acts have been figuratively described as Sadqah. In actual fact, (i.e. the actual meaning) Sadqah is to spend wealth in the Path of Allah Ta'ala.

Refraining from harming others has been described in the hadith as an act of benefit to mankind. This description indicates the great impor-

tance of serving others and abstaining from doing anything detrimental and hurtful to people. This teaching is indeed a great rahmat (blessing).

9. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Every joint (in the human body) is liable for one act of charity daily. Justice meted out between two persons is also sadqah. Assisting someone to mount a vehicle or helping in loading his luggage are also acts of Sadqah. A good word (which benefits others) is also Sadqah. Removing a harmful object (e.g. thorn, peel, etc.) from the road is also Sadqah."
(Bukhari, Muslim)

Explaining the above Hadith, another Hadith also in Muslim Shareef states that in the human body are 360 joints; whoever renders this number of good deeds daily, has saved himself from Jahannum.

10. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"A noble form of Sadqah is to lend a camel (or any other animal) to a person who wil obtain the benefit of its milk in the morning and the evening. (After having milked the animal in the morning and the evening, it is returned to its owner).'"
(Bukhari, Muslim)

11. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"It is an act of Sadqah for a Muslim to plant at tree or sow the land from which people, birds and animals derive benefit."
(Bukhari, Muslim)

12. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whatever is stolen from it (the farm) is also Sadqah for the owner (of the produce)."
(Muslim)

Although the owner did not sow his lands for this purpose, nor does he regard theft of his goods as a benefit for him, nevertheless, it is recorded as Sadqah for him.

13. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: that a prostitute was forgiven because she took pity on a dog which was on the verge of death due to thirst. She removed her leather sock and with her scarf lowered in into a well. In this way she obtained water which she gave to the dog to drink. Some asked:
"Do we obtain thawaab for service to animals as well?"

Rasulullah (sallallahu alayhi wasallam) replied:

"There is thawaab in (rendering service to) every living creature."
(Bukhari, Muslim)

This applies to animals who are not harmful. Elsewhere in the ahadith permission has been granted to kill animals which are harmful.

14. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Render ibadat to Rahman (Allah, The Most Merciful); feed (the poor) and be in the habit of making salaam (whether the Muslim is known or unknown to you), you will then enter Jannat in safety."
(Tirmizi, Ibn Majah)

15. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Smiling when meeting a Muslim is also an act of Sadqah. Commanding goodness and prohibiting evil are also acts of Sadqah. Directing a lost person on the right road is also Sadqah for you. Assisting the blind is also Sadqah for you. Removing a stone, thorn, etc., from the road is also Sadqah for you. Pouring water from your bucket into the bucket of a brother Muslim is also Sadqah."

This hadith in fact explains that every act or service rendered to the creation of Allah Ta'ala, no matter how slight or insignificant that act may seem, is a deed acceptable by Allah Ta'ala. All such acts of service are beneficial and one obtains thawaab therefore.

16. Hadhrat Sa'd Bin Ubaadah (radiallahu anhu) narrates that when his mother died he enquired from Rasulullah (sallallahu alayhi

wasallam) in regard to Sadqah of much significance, which he wished to render on behalf of his mother.

"Rasulullah (sallallahu alayhi wasallam) said: "Water."

Thus Hadhrat Sa'd Bin Ubaadah (radiallahu anhu) arranged for a well to be dug for the use of people. The intention for digging the well was that Allah Ta'ala bestow the thawaab to his (Sa'd's) mother.

(Abu Dawood, Nisaai)

17. Hadhrat Abu Saeed (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala will bestow the green (luxurious) garments of Jannat to the one who clothed a Muslim who had no clothes. Allah Ta'ala will give of the fruits of Jannat to the one who fed a hungry Muslim. Allah Ta'ala will award the finest and pure drink of Jannat to the one who gave a thirsty Muslim something to drink."

(Abu Dawood, Tirmizi)

18. Hadhrat Anas Ibn Malik (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"There are seven things, the thawaab of which continuously accrues to a person even after death. Deeni knowledge which was taught to anyone; a canal dug (i.e. some form of irrigation), a well dug; a tree planted (from which people or animals derive benefit); a Musjid built; a copy of the Qur'aan left (for someone to recite); and, children who will make dua for foregiveness of their deceased parents."

(Targheeb, Bazzaaz, Abu Nuaim)

A narration in Ibn Majah mentions Sadqah, Musaafir Khaanah (a place where travellers stop over) instead of a well and a tree as is mentioned in the above hadith.

19. Hadhrat Sa'd (radiallahu anhu) narrates that on one occasion when Rasulullah (sallallahu alayhi wasallam) distributed some wealth among the people, he (Sa'd) requested Rasulullah (sallal'ahu alayhi wasallam) to give also to a certain person. Rasulullah (sallallahu alayhi wasallam) replied:

"At times I give to a man while another (to whom no gift is made) is more beloved to me. But I give the man (whom I do not love as much as the other) for fear of him not remaining firm on the Deen if not given. Allah will therefore, thrust this person onto his face into Jahannum."

(Muslim)

This hadith establishes the significance of assiting converts. Initially their Imaan is not grounded and they are unable to undergo much difficulty. The danger exists of them reneging from Imaan if they experience much difficulty after having embraced Islam. To aid them by means of wealth until their Imaan becomes strong, is meritorious.

20. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"I take oath by that Being Who sent me with the true Deen! Allah will not punish on that Day of Qiyaamah the one who had mercy on the orphan; who spoke tenderly with the orphan; who took pity on the orphan."

(Targheeb, Tibrani)

This hadith establishes the great significance of aiding orphanages.

All narrations of Qur'aan and Hadith enumerated in this section illustrate the tremendous importance and significance which the Deen places on service to creation. The narrations mention many individual acts of service which are beneficial to others as well as to those who render them. One more aayat and one more hadith which embrace all service to creation will be cited here.

Qur'aanic aayat:

"Assist one another in (acts of) righteousness and piety."

(Surah Maa-idah)

Hadith:

"The most beloved to Allah among mankind is the one who is of the greatest benefit to mankind."

(Targheeb, Isbahaani)

May Allah Ta'ala grant all taufeeq.

ROOH SIXTEEN: FASTING

Fasting, like Salaat and Zakaat, is fundamental institution of Islam. The Fardh Fasting is a practice of vital importance. Allah Ta'ala states in the Qur'aan Shareef:

> "O people of Imaan! Fasting has been decreed compulsory for you."

The importance of fasting is abundantly established by numerous narrations of the Qur'aan and Hadith. It is clear from the narrations of the Qur'aan and Hadith that for attaining salvation, Salaat, Zakaat and Hajj are not sufficient. It is essential to fast the Fardh fasts of Ramadhaan.

Fasting is distinguished from other acts of ibaadah by its inconspicuous nature. Whereas other acts of ibaadat, e.g. Salaat, Zakaat, Hajj, are conspicuous in varying degrees. Fasting is totally concealed. Only Allah Ta'ala is aware if one is fasting or not. Only those who truly have the love or fear of Allah Ta'ala in their hearts will fast.

Experience proves that weakness in love and fear for Allah could be remedied by engaging in such acts which produce muhabbat (love) and azmat (respect, honour and awe). Fasting is greatly efficacious in this regard. Thus weakness in one's Imaan and love for Allah is strengthened by fasting. One in whose heart the love and fear of Allah Ta'ala become embedded, will be strong and steadfast on the Deen. The natural effect of fasting is to produce strength in one's Deen. This effect is referred to in the following two hadith:

1. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala said:
   "All good deeds are for the one who renders them, but fasting. Fasting is exclusively for Me (Allah)."

   (Bukhari)

2. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala said:
   "The one who fasts, abstains from eating, drinking and sexual relations for My Sake."

Another narration states that Allah Ta'ala said that the fasting person leaves off his desires and pleasures for His Sake.

(Ibn Khuzaimah)

Fasting being exclusively for the sake of Allah Ta'ala reflects the high degree of sincerity underlying the act of ibadat. The high degree of sincerity coupled with abstention from evil and futility produce glitter and strength in the Imaan of the fasting person. Great emphasis is therefore laid on fasting. This is very clear from the fact that Allah Ta'ala described the act of man's fasting as being only for Him (Allah Ta'ala).

1. Hadhrat Abu Umaamah (radiallahu anhu) narrates that he asked Rasulullah (sallallahu alayhi wasallam) to impose on him some deed of great significance. Rasulullah (sallallahu alayhi wasallam) said:
"Adopt fasting, for there is no act greater than it,"

Hadhrat Abu Umaamah repeated his request a second time. Rasulullah (sallallahu alayhi wasallam) again advised him to adopt fasting. Hadhrat Abu Umaamah put forward his request again, a third time, and Rasulullah (sallallahu alayhi wasallam) said:

"Adopt fasting, for there is no deed equal to it."

(Nisaai, Ibn Khuzaimah)

The superiority of fasting is in relation to certain special characteristics of fasting such as degree of sincerity, efficacy in strengthning weak Imaan, inculcating love and fear of Allah and its acting as a barrier against sin. These special benefits of fasting are attainable only if one fasts conciously and observes the respects and rights of fasting.

2. Rasulullah (sallallahu alayhi wasallam) said:
"Fasting is a shield and a powerful fortress."

(Ahmad, Baihaqi)

Like fasting is a shield of protection against internal (spiritual) diseases, viz., sins. so too, is it a protection against external sicknesses, i.e. physical illness. In the majority of cases, physical sickness is the result of excessive eating. This cause is arrested in fasting.

3. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Every person has a zakaat (to pay) and the zakaat of the body is fasting."

(Ibn Majah)

Like wealth is purified by means of paying Zakaat, the body is purified by means of fasting. Zakaat is the elimination of impurities from wealth while Fasting is the elimination of impurities from the body. And, the role of fasting as indicated already, operates in both the physical and spiritual spheres of man's life.

4. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Keep fasting; you will remain healthy."

(Tibrani)

Fasting produces both physical and spiritual health. Fasting produces spiritual peace and exhiliration.

5. Hadhrat Abu Hurairah (radiallahu anhu) in a lengthy hadith, narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The fasting person experiences two (occasions of) delights: At the time of iftaar and at the time when he will meet his Rabb."

(Bukhari)

During the month of Ramadhan an additional ibaadat, viz., Taraaweeh Salaat, has also been decreed. The performance of Taraweeh is Sunnatul Muakkadah which is an act, the performance of which is obligatory although it may be omitted for a valid Shar'i reason. One who is neglectful of Sunnatul Muakkadah is guilty of sin and is termed in the Shariah a 'faasiq'. Taraweeh reduces sleep to some extent. Sleep is an act highly pleasing and loved by the nafs. Hence, by means of Taraaweeh Salaat one strives against the nafs and in so doing the nafs is disciplined. This ibaadat of Taraweeh is an act which is greatly efficient in the spiritual training of the nafs. During the month of Ramadhan, Allah Ta'ala has united two great and highly efficacious spiritual exercises in the form of fasting and Taraaweeh Salaat.

6. Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala has ordained fasting in Ramadhan compulsory, and

I have decreed (by the command of Allah) wakefulness at night (i.e. Taraaweeh, etc.) Sunnat. "Whoever in the state of Imaan and the belief of thawaab fasts in Ramadhan and stays awake at night (i.e. for Taraweeh), emerges from sin, purified as the day when his mother gave birth to him."

(Nisaai)

7. Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Fasting and the Qur'aan will intercede on behalf of one on the Day of Qiyaamah. The Fast will proclaim: 'O Allah! I prevented him from eating and carnal desire. Therefore, for my sake accept my intercession on his behalf.' The Qur'aan will proclaim: 'I prevented him from sleep. Therefore, accept my intercession on his behalf. The intercession of both will be accepted."

(Ahmad, Tibrani, Hakim)

8. In a lengthy aayat Allah Ta'ala says:
"For the fasting man and for the fasting woman...Allah has prepared a great reward and forgiveness."

(Surah Ahzaab)

9. Hadhrat Abu Hurairah (radiallahu anhu), in a lengthy hadith, narrates that Rasulullah (sallallahu alayhi wasallam) said:
"I swear by That Being in Whose possession is the life of Muhammad! The odour of the mouth of a fasting person is sweeter to Allah Ta'ala than the fragrance of musk."

(Bukhari)

10. Hadhrat Ibn Umar (radiallahu anhu) narrates, in a lengthy hadith, that Rasulullah (sallallahu alayhi wasallam) said:
"Fasting is exclusively for Allah Ta'ala. The thawaab of it (being limitless) no one knows besides Allah Ta'ala."

(Tibrani, Baihaqi)

11. Hadhrat Abu Saeed Khudri (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The Doors of the Heavens are opened up on the first night of Ramadhan. Not a single Door (among the Doors of Heaven) is then closed until the last night of Ramadhan. For every Salaat performed (this refers to Taraaweeh Salaat) during the nights of

Ramadhan, Allah Ta'ala records one and a half thousand good deeds for every Sajdah (of that Salaat). And, for the fasting person, Allah Ta'ala creates in Jannat a mansion of red Ya'koot (a precious stone in Jannat). This mansion will have seven thousand entrances. (So huge will be these entrances that in each entrance will be located) a palace of gold adorned with red Ya'koot. When the Muslim fasts the first day of Ramadhan, Allah Ta'ala forgives all his sins committed from the first of the previous Ramadhan. Daily (i.e. during Ramadhan) from the time of Fajr Salat until sunset, seventy thousands Malaaikah supplicate for his forgiveness. In return for every Sajdah which he (the fasting person) makes of any Salaat, whether during the day or night, he will obtain (such a wonderful) tree (so huge) that a horseman will take five hundred years to pass under its shade."

(Baihaqi)

12. Hadhrat Salmaan (radiallahu anhu) narrates that during the last Juma' of the month of Sha'baan Rasulullah (sallallahu alayhi wasallam) recited a Khutbah in which he said:

"O People! An auspicious month has dawned over you. In that month is a night which is superior to a thousand months (i.e. ibaadat in this night is superior to the ibaadat rendered in a thousand months. Allah Ta'ala has made compulsory fasting in this month and has decreed wakefulness at night (i.e. Taraaweeh Salaat) Sunnat. A Nafl (non-obligatory or optional) act rendered in this month for attaining proximity to Allah, is equal to a Fardh act rendered in other months. A Fardh act rendered in this month is equal to seventy Fardh acts of other months...Whoever gives to a fasting person something for iftaar, his sins will be forgiven and he will be saved from Jahannum; he obtains as much thawaab as the fasting person (to whom he had given something for iftaar) while the thawaab of the person is not reduced in any way."

The people asked: 'O Rasulullah! All of us are not by the means to give something for the iftaar of another. (They were at the time under the impression that Rasulullah (sallallahu alayhi wasallam) referred to a full meal). Rasulullah (sallallahu alayhi wasallam) said:

"This thawaab is even for the man who gives another a date, a drink of water or milk (for iftaar)..."

(Ibn Khuzaimah)

Another special ibaadat during the month of Ramadhan is I'tikaaf during the last ten days. I'tikaaf during Ramadhan is an ibaadat which belongs to the class of Sunnat known as Sunnatul Kifaayah. This ibaadat is a collective Sunnat upon all. However, if a few, even one person, renders the I'tikaaf, the Sunnat obligation will be discharged on behalf of the whole community. The Ibaadat of I'tikaaf consists of secluding oneself inside the Musjid for the last ten days of Ramadhan. The time has to be passed in in ibaadat. Some ahadith regarding the significance of I'tikaaf are enumerated hereunder.

1. Hadhrat Ali Ibn Husain narrates from his father that Rasulullah (sallallahu alayhi wasallam) said:
   "He who observes the ten days I'tikaaf during Ramadhan will obtain the thawaab of two Hajj and two Umrah."

2. Hadhrat Ibn Abbas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said in regard to those who observe I'tikaaf:
   "They are prevented from all sins and they obtain thawaab as if they are rendering all good deeds."

(Mishkaat)

By the practice of I'tikaaf, one gains the opportunity of continuous residence in the Musjid. The significance of remaining in the Musjid for Ibaadat has already been explained in Rooh number 12.

Women who intend to observe I'tikaaf should do so at home. They should seclude themselves in a particualr place at home.

The special acts of Ibaadat of the month of Ramadhan terminate with the coming of Eid. The hadith explains great significance of the Day of Eid as well. In a lengthy hadith, Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "When Eid arrives, Allah Ta'ala addresses the Malaaikah: 'They (Muslims) have fulfilled My Fardh. They have emerged to make dua. I take oath by My Splendour, by My Grandeur, by My Grace and by My Loftiness that I will most certainly accept their petition.'
> Allah Ta'ala then proclaims to the Believers:
> 'Return! I have forgiven you and I have exchanged your evil deeds with virtues.

They thus return from the Musalla (where the Eid Salaat was performed) forgiven."

(Mishkaat)

ROOH SEVENTEEN: HAJJ

Hajj is Fardh when the conditions therefore are found. In the absence of the necessary conditions, Hajj is Nafl. Like Salaat, Saum (Fasting), and Zakaat, Hajj too is of fundamental importance. It is one of the Pillars of Islam.

1. Allah Ta'ala says:
 "It is obligatory upon people to make Hajj of this House (Ka'bah) for the sake of Allah. It is obligatory on the person who has the means of reaching there."

(Qur'aan)

If Hajj has become Fardh on a person, observance of Salaat, Saum (Fasting), and Zakaat will not suffice for salvation (Najaat). Hajj is a demonstration of love for Allah. The flavour of love which permeates the acts of Hajj distinguishes it from other Ibaadat. Thus those who possess love for Allah Ta'ala will perform Hajj. Even if their love is deficient, it will be strengthened by their engagement in the acts of love which belong to the Ibaadat of Hajj. Love for Allah established in the heart will solidify one's Deen. The presence of love for Allah in the heart establishes one's Deen on a firm basis. Hajj is specially efficacious for strengthenig one's Deen.

1. Hadhrat Aishah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
 "Making Tawaaf of Baitullah, to walk between Safa and Marwah and to pelt stones (at the Jimaar) have been ordained for establishing the remembrance of Allah Ta'ala."

(Abu Dawood)

An observer might wonder at the wisdom underlying the circumambulation, the running and the pelting, but the Muslim should not be con-

cerned about the wisdoms beneath these acts. Render these acts believing them to be the commands of Allah Ta'ala and that His Remembrance will be grounded in the heart by observing these acts. The relationship of the Believer with Allah Ta'ala is strengthened and his love is tested. Without understanding the wisdom of these acts, the Muslim in love with Allah, executes them because of the Command of Allah Ta'ala. All Commands of Allah Ta'ala are carried out because of His love.

The acts of Hajj are permeated with love. Love overwhelms intelligence regarding the acts of Hajj. Idhtiba (baring the shoulder) and Raml (walking with shoulders swaying in soldier-like fashion)---acts done in Hajj---were initiated in the beginning as a display of physical strength when there was yet kuffaar domination over Makkah. However, these practices were retained even after Allah Ta'ala destroyed the power of the kuffaar and established Islam over Makkah. Hadhrat Umar (radiallahu anhu) states in this regard:

> "Inspite of the cause of these acts no longer existing, we shall not give them up, for we rendered these acts since the time of Rasulullah (sallallahu alayhi wasallam) and Rasulullah (sallallahu alayhi wasallam), himself rendered these acts in Hajjatul Wida when there was not a single kaafir in Makkah."
>
> (Abu Dawood)

If Hajj was not dominated by the attitude of love, these acts (Idhtiba, Raml and running) would have been terminated because of already having served their purpose.

Hadhrat Aabis Bin Rabeeah (radiallahu anhu) narrates that once Hadhrat Umar (radiallahu anhu) after kissing Hajr-e-Aswad (The Black Stone) said:

> "I know that you are a stone. You can neither benefit nor harm anyone. If I did not see Rasulullah (sallallahu alayhi wasallam) kissing you, I would not have kissed you."
>
> (Abu Dawood)

Hadhrat Umar (radiallahu anhu) kissed the stone merely because he saw Rasulullah (sallallahu alayhi wasallam) doing so. It was the relationship of love with Rasulullah (sallallahu alayhi wasallam) which motivated

Hadhrat Umar (radiallahu anhu) to kiss Hajr-e-Aswad, and by his statement, Hadhrat Umar (radiallahu anhu) clarified the Muslims do not regard Hajr-e-Aswad as an object of worship.

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) placed his lips on Hajr-e-Aswad and for a long while remained in this state crying. When Rasulullah (sallallahu alayhi wasallam) turned around, he saw Hadhrat Umar (radiallahu anhu) also crying. Rasulullah (sallallahu alayhi wasallam) said:

> "O Umar! This is indeed an occasion of shedding tears."
>
> (Ibn Majah, Ibn Khuzaimah, Hakim, Baihaqi)

This too is a demonstration of love.

Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "When it is the Day of Arafah (when all the Hujjaaj gather), Allah Ta'ala says to the Malaaikah: 'Look at My servants. They have come to Me from far off, crying to Me in their state of forlornness and worry while they are wandering around in the heat. I make you witness that I have forgiven them."
>
> (Baihaqi, Ibn Khuzaimah)

A few narrations which indicate the nature of love of the acts of Hajj have been mentioned. All acts of Hajj, it will be found, are permeated with the flavour of love. A cursory glance at the various rites of Hajj will make this abundantly clear. Wandering in the hills of Muzdalifah and Arafaat; shouting and proclaiming 'Labbaik'; wandering about bare-headed; donning two unsewn garments; wearing garments like the dead; refraining from cutting or trimming the hair and nails; not even being allowed to kill lice; running to and fro between Safa and Marwah; circumambulating the Ka'bah; kissing the Black Stone; glancing with melancholy at the Ka'bah; pelting the Pillars; sacrificing animals; together with the many prohibitions and restrictions are all acts which are strongly influenced by Love for Allah Ta'ala. In this Ibaadat of Hajj, love overwhelms intelligence. The Ibaadat of Hajj is for those in love-in love with their Creator.

Certain things in these acts are waived for women because of the Shariah's consideration of Purdah.

Like the acts of Hajj are permeated with love, so too are the places, viz., Makkah Mukarramah and surroundings where these rites of love are offered. The holy places too play their part in strengthening the love of Allah in the hearts of the Mu'mineen who have come to offer their love to their Creator. It is mentioned in the Qur'aan Shareef in Surah Ibraheem, that Nabi Ibraheem (alayhis salaam) while making dua requested Allah Ta'ala to incline the hearts of people to his progeny who will settle around the Holy Ka'bah. Allah Ta'ala accepted this dua and its effect is plainly visible to all Muslims. There is not a single Mu'min whose heart is not attached to the Ka'bah.

Hadhrat Ibn Abbas (radiallahu anhu) says that if Hadhrat Ibraheem (alayhis salaam) had not specified 'the hearts of some people' in his dua, then even multitudes of Jews and Christians would have gathered at the Ka'bah. But, because Nabi Ibrahim (alayhis salaam) asked for only the hearts of Believers to be inclined to his progeny who settled in the vicinity of the Ka'bah, it (Ka'bah) has become a place of love and veneration for only Believers.

Hadhrat Ibn Abbas (radiallahu anhu) narrates that on the occasion when Rasulullah (sallallahu alayhi wasallam) migrated from Makkah, he turned towards the city as he was departing and said in grief and sorrow:

> "How pure and beloved a city you are to me. If my people had not expelled me, I would never have left you to live elsewhere."
>
> (Mishkaat)

Since every Mu'min has a bond of love with Rasulullah (sallallahu alayhi wasallam), it is only necessary that this love will extend to the city which Rasulullah (sallallahu alayhi wasallam) loved so dearly. Thus, love for Makkah Muazzamah is the result of the dua of two Nabis, viz., Nabi Ibraheem (alayhis salaam) and Rasulullah (sallallahu alayhi wasallam).

What has been so far explained is the true, actual and Deeni significance of Hajj and the places of Hajj. Besides these Deeni significances there are also some worldly benefits in Hajj although one's intention and gaze must not be on the worldly advantages. Without even being concerned of the worldly benefits, they are acquired automatically.

Another Ibaadah similar to Hajj is Umrah which is a Sunnatul Muakkadah obligation. Umrah too is an Ibaadah of love and consists of cer-

tain acts which are rendered in Hajj. For this ... been described as 'Hajj Asghar' or 'Lesser Hajj'. Umrah is rendered during the period of Hajj as well. Thus two Ibaadat of the greatest significance are united on one occasion. Besides the period of Hajj, the Ibaadat of Umrah may be discharged at any other time also.

Allah Ta'ala says in the Qur'aan:

"Fulfil Hajj and Umrah in full measure for the sake of Allah."

It is necessary to observe all conditions, acts and etiquettes of these acts of Ibaadat. In addition, of the greatest importance is sincerity of intention.

Rasulullah (sallallahu alayhi wasallam) said that whoever fails to perform Haj inspite of having the means and inspite of their being nothing to prevent him, may die as a Jew or Christian. This stern warning applies to those who forgo the Fardh Hajj for no valid Shar'i reason. The harshness of this warning indicates the absolute importance of Hajj. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Whoever intends to go on Hajj should make a haste."

(Mishkaat)

Hadhrat Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Unite Hajj and Umarah (during the Haj period). Both (acts of Ibaadat) eliminate poverty and sins in a similar way in which the impurities of gold, siver and iron are eliminated. The reward of a Hajj which was performed correctly is nothing other than Jannat."

(Mishkaat)

The above hadith mentions a worldly benefit and a Deeni benefit, viz., elimination of poverty and elimination of sins. Sins here refer to Huqooqullah (sins committed against Allah Ta'ala and in which the rights of others were not involved). Regarding Huqooqul Ibaad (the rights of others), sins committed in this relation are not forgiven even by martyrdom. For the forgiveness of sins involving the rights of others it is essential to obtain first the pardon of those whose rights were usurped or destroyed.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala accepts the dua of the one who performs Hajj and Umrah and if he seeks forgiveness, Allah Ta'ala forgives him."

(Mishkaat)

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Whoever sets out for Hajj, Umrah or Jihad but dies on the journey (before being able to render these obligations), Allah Ta'ala records for him the thawaab of the ghazi (one who returns victorious from the Jihaad field) and the thawaab of one who has performed the Hajj and Umrah."

(Mishkaat)

In relation to Hajj there is another act of Ibaadah as well. This is the Ziyaarah (Visiting) of the auspicious Raudhah (Grave) of Rasulullah (sallallahu alayhi wasallam). The majority of Ulama say that the visit to the gracious Raudhah of Nabi-e-Kareem (sallallahu alayhis wasallam) is Mustahab. This act too is permeated with love. While Hajj is love for Allah Ta'ala, Ziyaarah of the Holy Raudhah is love for Rasulullah (sallallahu alayhi wasallam). Hajj produces progress in the love or Allah Ta'ala and Ziyaarah of the Holy Raudhah produces progress in the love for Rasulullah (sallallahu alayhi wasallam).

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "The one who after having made Hajj visits me after my death (i.e. visits the Holy Raudah) is like one who has visited me while I was alive."

(Mishkaat)

Rasulullah (sallallahu alayhi wasallam) has equated visiting his Grave to visiting him when he was alive. The tremendous significance of Ziyaarah of the Raudha-e-Mubaarak should thus be manifest. The benefit to be gained is indeed great. The effect of Ziyaarah is the inculcation of love in the heart for Rasulullah (sallallahu alayhi wasallam) similar to the effect of love which generated in the hearts of Believers when they visited Rasulullah (sallallahu alayhi wasallam) during his lifetime. Increase in

love for Rasulullah (sallallahu alayhi wasallam) by Ziyaarah of the Holy Grave is readily felt in the hearts of the true Believers. This is a true and common experience for all those who make the Ziyaarah to the auspicious Grave of Rasulullah (sallallahu alayhi wasallam).

Madinah Munawwarah too, is a place of holiness and love like Makkah Muazzamah. Hadhrat Abu Hurairah narrates in a lengthy hadith that Rasulullah (sallallahu alayhi wasallam) made dua to Allah Ta'ala and said:

> "O Allah! He (i.e. Nabi Ibraheem-alayhis salaam) made dua to You for Makkah. I make dua to You for Madinah...)"
>
> (Mishkaat)

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "O Allah! Make Madinah beloved to us just as we love Makkah...and even more beloved than Makkah..."
>
> (Mishkaat)

Hadhrat Anas (radiallahu anhu) narrates that when Rasulullah (sallallahu alayhi wasallam) returned from a journey, he would spur on his camel as soon as he saw the houses of Madinah. This, Rasulullah (sallallahu alayhi wasallam) would do so as to reach Madinah quickly. This action indicates the profound love which Nabi-e-Kareem (sallallahu alayhi wasallam) had for Madinah Munawwarah.

Hadhrat Yahya Ibn Saeed (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "On the surface of the earth there is no place which I love more for my grave to be located than Madinah."
>
> (Mishkaat)

Rasulullah (sallallahu alayhi wasallam) repeated this statement thrice.

The aforegoing narrations will suffice to indicate the profound love which engulfs the acts of Hajj, Umrah, Ziyaarah and the Holy Places. The love of all these is indeed embedded in the hearts of the Believers. There is no need to provide proof for this. Believers who are by the means should, therefore, not neglect these noble, important and great acts of Ibaadat. These acts are indeed a great treasure.

ROOH EIGHTEEN: QURBAANI

Qurbaani or sacrificing animals on the occasion of Eidul Adhaa is obligatory on those on whom Sadqah Fitr is compulsory. Qurbaani is an Ibaadat of such tremendous significance that even if it is not obligatory, one should endeavour to render it. There is great thawaab in even making Qurbaani on behalf of one's naa-baaligh (under age) children. Qurbaani made on behalf of the dead is also very beneficial in that the thawaab reaches the dead. Some Qur'aanic aayaat and ahadith will now be narrated in regard to this important sacrifice.

Allah Ta'ala says in the Qur'aan Shareef:
"Sacrificing (animals) has been ordained on every Ummah so that the Name of Allah is mentioned on these particular animals which Allah has bestowed on them..."

(Surah An'aam)

"We have made the sacrifice of camels and cows among the salient features of (the Deen) of Allah. There is benefit in it for you."

(Surah Hajj)

According to the Qur'aan Shareef, there are both worldly as well as Deeni (spiritual) benefits in the Ibaadah of Qurbaani. Allah Ta'ala has declared the sacrificing of animals as a salient feature of Islam. In addition to thawaab in the Hereafter, we derive the benefit of consuming their flesh and making use of their skins. The Qurbaani is an Ibaadah which has been instituted solely for our benefit. Hence, the Qur'aan Shareef says:

"Neither the flesh (of the sacrificed animals) nor their blood reach Allah. But, it is your taqwa (piety and sincerity of heart) which reaches Him.
Convey glad tidings to th sincere ones."

(Surah Hajj)

Although sheep and goats are also animals for sacrifice, the Qur'aan specifically states that the sacrifice of camels and oxen is a salient feature of the Deen. Sacrificing camels and oxen will, therefore, be of greater merit.

The meaning of sincerity in Qurbaani is to make the sacrifice purely for the sake of Allah Ta'ala and to obtain thawaab. The intention must not be to eat meat. Although it is only natural that the flesh of the sacrificed animals will be eaten, the intention for making the Qurbaani should never be this. If the intention is consumption of meat, the Qurbaani will not be valid.

Allah Ta'ala commands Rasulullah (sallallahu alayhi wasallam):

> *"Perform Salaat for your Rabb and sacrifice (animals)."*
>
> (Surah Kauthar)

The command of Salaat and Qurbaai are given to Rasulullah (sallallahu alayhi wasallam) in the abovementioned aayat. Qurbaani being coupled with Salaat and commanded directly to Rasulullah (sallallahu alayhi wasallam) as an obligatory duty for him to discharge, point to the emphasis which Allah Ta'ala lays on this Ibaadah.

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "During the days of Qurbaani there is no deed of man more loved by Allah Ta'ala than sacrificing of animals. On the Day of Qiyaamah the sacrificed animal will arise with its horns, hair and hoofs. The sacrificed animal is accepted by Allah Ta'ala before the blood reaches the ground. Therefore, render the Qurbaani wholeheartedly and happily."
>
> (Ibn Majah, Tirmizi, Hakim)

This hadith in fact states the following:

★ The greatest act of Ibaadah during the Days of Sacrifice is to make Qurbaani of animals.

★ The full reward of the sacrifice will be obtained in the Aakhirah. Thawaab will be obtained for every hair on its body and for every drop of blood in its body.

★ The act of Qurbaani is so dear to Allah Ta'ala that it is accepted immediately the act is rendered even before the first drop of blood reaches the earth.

* Muslims should offer the sacrifice with love and with the true spirit of sacrifice. They should not bicker unnecessarily about the price being asked and about the money being spent in obtaining an animal for sacrifice. Qurbaani is a great sacrifice and should not be despoiled by displaying a poor and miserly attitude.

Hadhrat Zaid bin Arqam (radiallahu anhu) narrates that the Sahaabah enquired from Rasulullah (sallallahu alayhi wasallam) about the Qurbaani practice. Rasulullah (sallallahu alayhi wasallam) said:

"It is the way of your father, Ibraheem (alayhis salaam)."

The Sahabah asked: "What will we acquire by it?"

Rasulullah (sallallahu alayhi wasallam) replied:

"A good deed (is recorded for you) in return for every hair (on its body)."

The Sahaabah asked: "O Rasulullah! If there is wool on the body?"

Rasulullah (sallallahu alayhi wasallam) said:

"A good deed in return for every strand (of wool on its body)."

(Hakim)

Hadhrat Ali (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said to Faatimah (radiallahu anhu):

"O Faatimah! Get up and be present at your Qurbaani (when it is about to be slaughtered). All your sins are forgiven as the first drop of its blood reaches the earth. Remember that on the Day of Qurbaani its flesh and blood will be brought and after increasing it by seventy times, it will be placed in your Scale of good deeds."

baani its flesh and blood will be brought and after increasing it by seventy times, it will be placed in your Scale of good deeds."

Hadhrat Abu Saeed (radiallahu anhu) asked:

"O Rasulullah! Is this reward exclusive for the Family of Muhammad? Truly, they deserve such great thawaab-or is this thawaab for all Muslims as well?"

Rasulullah (sallallahu alayhi wasallam) said:

"For the Family of Muhammad as well as for all Muslims in general."

(Isbahaani)

Hadhrat Husain Ibn Ali (radiallahu anhu) narates that Rasulullah (sallallahu alayhi wasallam) said:

"The Qurbaani rendered wholeheartedly, happily and with sincerity of intention will on the Day of Qiyaamah be a shield against Jahannum for the sacrificer."

(Tibrani)

Hadhrat Abu Hurairah (radiallahu anhu) narates that Rasulullah (sallallahu alayhi wasallam) said:

"He who is by the means but does not render the Qurbaani, should not come to our place of Eid Salaah."

(Targheeb)

One may realize the great displeasure which Rasulullah (sallallahu alayhi wasallam) voiced against those who neglect this great act of Ibaadah. This grave warning mentioned in this hadith applies only to those who fail in offering the sacrifice despite them having the means of sacrificing.

Hadhrat Ali (radiallahu anhu) sacrificed two sheep. When asked about this sacrifice, he said that Rasulullah (sallallahu alayhi wasallam) commanded him to render these sacrifices. One sheep was for himself and the other was sacrificed on behalf of Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) has tremendous rights (huqooq) over the the Ummah. It is not possible for us to fulfill adequately those rights. A Qurbaani offered every year by a Mu'min on behalf of Rasulullah (sallallahu alayhi wasallam) is in fact nothing great and no sacrifice. We should not allow this wonderful opportunity to slip by without having taken advantage of this great act of Ibaadah by means of which colossal thawaab is obtained so very easily. Those who are by the means, should not be miserly and neglectful.

Hadhrat Abu Talhah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) sacrificed one sheep for himself and one sheep on behalf of his Ummah. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"This Qurbaani is for the one in my Ummah who believes in me and who acknowledges me."

(Musali, Kabiri, Ausat)

This sacrifice on behalf of the Ummah demonstrates the love which Nabi-e-Kareem (sallallahu alayhi wasallam) had for his Ummah. Rasulullah (sallallahu alayhi wasallam) remembered us in his act of sacrifice. It is indeed regretful that members of the Ummah, inspite of having the means, will forget to offer Qurbaani on behalf of Rasulullah (sallallahu alayhi wasallam).

The meaning of Rasulullah (sallallahu alayhi wasallam) having made a Qurbaani on behalf of the Ummah is that he included the Ummah in the thawaab of the sacrifice. It does not mean that one sheep can be sacrificed in the names of more than one person. A sheep and a goat can be sacrificed only for one person while a cow and camel can be sacrificed for seven persons.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Fatten your animals (of sacrifice-feed them well), for they will be your mounts on the Siraat (the Bridge over Jahannum)."

(Kanzul Ummaal)

This hadith has two interpretations. 1. The animals will become the mounts on which people will safely cross over Siraat. If a number of animals were sacrificed by a single person, he will receive in return a wonderful and strong animal of the greatest swiftness. The mounts may also be changed at various stages in the journey across the Sirat.

2. The second interpretation is that by virtue of the barkat and thawaab of having made Qurbaani, one's crossing over the Siraat will be swift and in great comfort. In Kanzul Ummaal there is a hadith which states that the best Qurbaani is that of an animal which is strong and healthy---physically it should be free of all deficiencies.

ROOH NINETEEN: INCOME AND EXPENDITURE

Ways and means of income, earning one's livelihood and spending such income should conform with the Shariah.

Hadhrat Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "On the Day of Qiyaamah no one will be able to move (on the occasion of Hisaab-Reckoning) until a reckoning of five things has not been taken..."
>
> (Tirmizi)

Among the 'five things' mentioned in the above hadith, two questions pertain to income and expenditure. One will be asked: 'How did you earn your living and how did you spend your income?'

Earnings and expenses are also matters controlled and regulated by the Deen. In this sphere too, there should be no contraventions of the Shariah. Income must not be derived by unlawful means, e.g. riba, dealing in unlawful items, usurping the rights of others, cheating, defrauding, witholding the inheritance of any one, etc. Many people violate the Shar'i laws of inheritance and deprive the rightful heirs of their Islamic share of the inheritance. In this way the usurpers add to their income what is haraam and what does not belong to them.

Among the ways of earning which conflict with the Deen, is to become involved so intensively in trade and commerce that even Salaat is neglected, Aakhirah is forgotten, Zakaat and Hajj are not discharged and no time remains for one to acquire the essential teachings of the Deen. One should not become so much involved that there remains no time to sit in the company of some saintly person, to learn from him the essentials of the Deen. Association with the pious-with the Auliya-is an important requirement for the spiritual progress of a Muslim. This facet of live should, therefore, never be neglected.

Income should not be expended in such ways, avenues and practices which are condemned by the Deen. Extravagance, spending in customs

which have no Shar'i sanction, spending for the sake of gaining name, spending in unnecessary luxuries-luxuries which are far in excess of one's needs, etc. are all evil ways which bring about ruin in both mundane and spiritual life.

There is nothing wrong with earning and accumulating wealth provided that one abstains from extravagance, haraam and all ways and means unlawful in Islam. Wealth can and should be used constructively for one's own benefit as well as for the benefit of others and for rendering service to the Deen. There are a variety of Deeni activities which require wealth. Therefore, a man of wealth can obtain great thawaab by earning and employing wealth in accordance with the Shariah. Aiding the poor and needy, contributing to Deeni projects such as Musjids, Madressahs, works of Tableegh, etc. are wonderful channels in which to employ wealth and thereby build up one's capital in the Aakhirah.

Hadhrat Abdullah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "The seeking of a halaal earning is the (next) Fardh (duty) after the Fardh (Salat)."

(Baihaqi7

Hadhrat Abu Khimari (radiallahu anhu) narrates a lengthy hadith in which Rasulullah (sallallahu alayhi wasallam) said:
"The world is for four (types) of persons. (One among the four) is a man whom Allah Ta'ala granted wealth as well as understanding of the Deen. He fears his Rabb and is kind (and renders service) to his relatives. And, in regard to the wealth he follows the commands of Allah and discharges rights. This man is the noblest..."

(Tirmizi)

Hadhrat Abu Saeed Khudri (radiallahu anhu), narrating a lengthy hadith, said that Rasulullah (sallallahu alayhi wasallam) said:

> "Wealth is an object of pleasure. Wealth acquired in a rightful way (in accordance with the Shariah) and spent in a rightful way will be an aid for its owner."

(Bukhari, Muslim)

Hadhrat Amr Ibnul A's (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Wholesome (pure) wealth for a noble person is good."

(Ahmad)

Hadhrat Miqdam Ibn Ma'di Karuba (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:

"There will come a time when only gold and silver (wealth) will benefit people.

According to Hadhrat Sufyaan Thauri (radiallahu anhu), wealth during the time of the Sahaabah was not preferable since their hearts were ennobled with strong Imaan. Since they possessed a very strong Imaan there was no need for them to seek strength and confidence in wealth. In view of the evils normally attendant to wealth, the Sahaabah and the early Muslims refrained from its acquisition. However, now (says Hadhrat Abu Sufyaan Thauri) wealth has become the shield of the Mu'min. Since Imaan is no longer as strong as it was during former times, poverty creates worry and frustration in people. The result is deterioration in the worldly and spiritual conditions of Muslims as they no longer are able to stand up to the rigours of poverty.

Hadhrat Sufyaan Thauri (radiallahu anhu) also said that if we did not have wealth, the wealthy worldly people (those puffed up with pride) would have despised us, held us in contempt and trampled over us in any way they wished. Hadhrat Sufyaan Thauri (rahmatullah alayh) also said that whoever is in possession of wealth should increase it and not squander it because in this age the first thing which will suffer in the event of poverty and want is one's Deen. Since people, on account of weakness of Imaan, are no longer capable of enduring the rigours of poverty, they compromise their Deen for worldly comforts.

Hadhrat Sufyaan Thauri (radiallahu anhu) said that Halaal wealth does not tolerate extravagance or waste. Therefore, spend carefully and be not reckless. If you are reckless in spending, you will be overwhelmed by worry and frustration.

Hadhrat Abu Saeed (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"An honest and uprighteous trader will be with the Ambiya, Siddiqeen and Shuhadaa (on the Day of Qiyaamah)."

(Tirmizi)

The great significance of lawful trade is stated in this hadith. The lawful trader who is honest and uprighteous will enjoy the association of the Ambiya, Saints and Martyrs in the Hereafter.

Hadhrat Miqdam Bin Ma'di Karuba (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "The noblest food ate by one is that from his (lawful) labour. Nabi Dawood (radiallahu anhu) ate from the labour of his hands."
>
> (Bukhari)

Islam teaches the nobility and dignity of work and labour. The ahadith explains much significance of labour. Nabi Dawood (alayhis salaam) earned his living by making armour. However, this significance applies to only such occupations which are in accord with the Shariah. Haraam forms of labour and occupations, e.g. photography of living objects, musical instruments, cinemas, etc. are haraam forms of occupations. The proceeds from unlawful occupations are likewise unlawful.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"There was not a Nabi who was not sent as a shepherd."

The Sahaabah asked: "You also tended to sheep?"

Rasulullah (sallallahu alayhi wasallam) replied:

> "I tended the goats of the people of Makkah..."
>
> (Bukhari)

This hadith too asserts the significance of manual labour. All Ambiya (alayhis salaam) were shepherds looking after the sheep and goats of people. Hadhrat Nabi Musa (alayhis salaam) remained a shepherd, tending the goats and sheep of Nabi Shuaib (alayhis salaam) for eight or ten years. (Ahmad, Ibn Majah). The episode of Musa (alayhis salaam) being a shepherd is narrated in the Qur'aan Shareef as well. This again brings out the significance of manual labour.

Hadhrat Thaabit Ibn Dhullaak (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) permitted hiring out of land.

Income derived from land and property hiring is also a lawful occupation in Islam as this hadith indicates.

Among the noble ways of earning living is farming. Much significance of farming has been mentioned in the hadith. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said that whatever man, animal or bird eats from any tree or farm planted by a Muslim, its owner obtains the thawaab of Sadqah thereby.

Hadhrat Anas (radiallahu anhu) narrating a lengthy hadith says that a man from among the Ansaar came to Rasulullah (sallallahu alayhi wasallam) and requested something. Rasulullah (sallallahu alayhi wasallam) sent someone to bring a mug and a mat from one house. These items Rasulullah (sallallahu alayhi wasallam) auctioned among the Sahaabah. With the money obtained for the items Rasulullah (sallallahu alayhi wasallam) bought some food and an axe. Giving these to the Ansaari, Rasulullah (sallallahu alayhi wasallam) said:

> "Go (to the forest), cut wood and sell it. This is better for you than begging which will be a blot of disgrace on your face (on the Day of Qiyaamah)."

(Abu Dawood, Ibn Majah)

This hadith establishes that a lawful occupation, no matter how menial and inferior, is better than begging. Asking is a disgrace, said Rasulullah (sallallahu alayhi wasallam).

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "Allah Ta'ala loves a Mu'min who engages in a lawful means of earning a living."

(Tibrani, Baihaqi)

A halaal trade or any halaal means of earning should not be despised. Many people consider certain forms of earning as lowly and regard such people with contempt. The hadith shareef in stating Allah's love for the Mu'min who earns a halaal livelihood, clearly implies the dignity of labour and brings out the great significance of earning one's living irrespective of how lowly and inferior the work may seem in the eyes of worldly people.

It is in a person's own interests that he saves up some money so that he may be saved worry and despondency. It is a fact that most people are not able to undergo hardship. When in need of money, they resort to practices which are unlawful and adopt haraam measures to obtain money in order to satisfy their needs. It is therefore necessary to abstain from waste and at the same time save up money. There is nothing wrong in saving. According to the hadith, even Rasulullah (sallallahu alayhi wasallam) would give his wives expenses at one time for the whole year. Rasulullah (sallallahu alayhi wasallam) advised the Sahaabah to retain some wealth as this is better for peace of mind. This was specifically stated by Rasulullah (sallallahu alayhi wasallam) to Hadhrat Ka'b Ibn Malik (radiallahu anhu) who had expressed his desire to contribute all his wealth in the Path of Allah Ta'ala.

In one hadith Hadhrat Ibn Mas'ood narrates that Rasulullah (sallallahu alayhi wasallam) said:

> "I detest a man who is useless. He is neither engaged in any worldly activity nor any Aakhirah activity."

(Ahmad, Baihaqi)

Indolence and inactivity are detestable attributes. A man who is not engaged in Deeni work should involve himself in some lawful worldly activity and earn his livelihood. He should not remain idle and waste away his life. On the otherhand, those fully involved in Deeni activities, should repose their trust in Allah Ta'ala. He is the Provider. He will most certainly provide for them. Workers of the Deen should not in the least be worried in regard to their rizq.

Extravagance or waste is evil. The Shariah prohibits waste. Allah Ta'ala states in the Qur'aan Shareef:

> "Do not waste. Verily, the wasters are the brothers of shaitaan."

Hadhrat Mugheerah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala detests that you destroy wealth (i.e. by means of wasting)."

(Bukhari, Muslim)

Hadhrat Anas Abu Umaamah, Ibn Abbaas and Ali (radiallahu anhu) narrate that Rasulullah (sallallahu alayhi wasallam) said:

"Walk along the middle path."

This means the adoption of moderation. Moderation in spending is the instruction of Islam. Spend only when necessary. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. They will not be forced to ask others, thereby bringing disgrace upon themselves. Rasulullah (sallallahu alayhi wasallam) said that to ask is disgrace. Over-spending and failing to budget one's income lead to debt which in turns brings disgrace, worry and frustration. People are financially ruined and along with such worldly ruin comes spiritual ruin as well.

Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullah (sallallahu alayhi wasallam) has sounded dire warnings in regard to unpaid debt. Even martyrdom is no absolution for debt. A shaheed (martyr) will be forgiven all his sins, but debt. Debt will be demanded even in the Aakhirah. In this regard, Rasulullah (sallallahu alayhi wasallam) said:

"I take oath by That Being in Whose possession is my life that the man who is in debt will not enter Jannat even if he is martyred (in the Path of Allah); then is resurrected and again martyred; then again is resurrected and again martyred. He will not enter (Jannat) until his debt is paid."

(Targheeb, Nisaai, Tibrani, Hakim)

However, there are exceptions. If the debt was incurred on account of a real need and one has the intention of paying and at the same time makes effort to pay, then the warning stated in the above hadith will not apply to such debt. In such cases, even if the debt remained unpaid, Allah Ta'ala will settle the rights of the creditors on behalf of the sincere debtor who was genuinely unable to pay.

The discussion in this section shows that wealth if acquired lawfully and spent in accordance with the Shariah is a ni'mat (bounty) from Allah Ta'ala. Wealth becomes an evil when acquired and expended in contravention of the Shariah. When wealth, (like even wives and children) impedes one's spiritual development and interferes with one's Deeni life then indeed it will be an evil. In Surah Taghaabun, Allah Ta'ala describes even one's family as one's enemy. This applies when the family

obstructs one in the Path of Allah Ta'ala. The same reasoning will apply to wealth. The aayat mentioning that family can be one's enemy also states that wealth can be one's enemy. Thus when one's family and wealth cause one to forget the Aakhirah they will be one's enemies.

The Mu'min should make use of the bounties of Allah Ta'ala like an obedient slave and not a rebellious traitor.

ROOH TWENTY: NIKAH AND PROGENY

Islam lays stress on marriage. The actual order, if there are no impediments and no expediencies, is for man to get married. Hadhrat Ibn Abi Najeeh (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The man who has no wife is the most dependent"

People asked: "Even is he has much wealth?"

Rasulullah (sallallahu alayhi wasallam) said:
"Even is he has much wealth."

Then Rasulullah (sallallahu alayhi wasallam) added:
"The woman who has no husband is most dependent."

People said: "Even is she has much wealth?"

Rasulullah (sallallahu alayhi wasallam) said:
"Even is she has much wealth."

(Razeen)

The object of wealth is to attain peace and comfort. These states of tranquility are not attainable by unmarried people. Furthermore, there are great worldly as well as spiritual advantages in Nikah. In this regard Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"O assembly of youths! Whoever among you has the ability to discharge the responsibilities of a family-life (i.e. fulfill the rights of the wife) should get married because Nikah guards the eyes and prevents from immorality (i.e. fornication)."

Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Marry women, for they will bring for you wealth."

(Bazzaaz)

If both husband and wife are intelligent, there will be barkat in the income of the husband. The husband will endeavour to earn more because of his added responsibility while the intelligent wife will not squander the wealth, but will economise and conduct the house budget in a way in which the husband is not able to do. This family will, as a result of this attitude of marriage partners, become prosperous and will have comfort and peace. And, this is the purpose of wealth.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that someone asked Rasulullah (sallallahu alayhi wasallam):

' Who is the best woman?"

Rasulullah (sallallahu alayhi wasallam) replied:

"The woman whose husband becomes happy when he looks at her; who obeys his orders; who does not oppose her husband with either her person or wealth."

(Nisaai)

Thus, obedience and service to the husband elevate the wife to a noble status. In the words of Rasulullah (sallallahu alayhi wasallam), such a woman is the 'best'.

It is an act of great thawaab and much significance for a woman to tend to the affairs of her home. Rasulullah (sallallahu alayhi wasallam) exhorted omen to do their housework themselves. Once Hadhrat Faatimah (radiallahu anha) requested Rasulullah (sallallahu alayhi wasallam) for a servant to assist her in the housework. Hadhrat Faatimah (radiallahu anha) did all her housework herself. In answer to her request, Rasulullah (sallallahu alayhi wasallam) said:

"O Faatimah! Fear Allah. Fulfil the compulsory duties (Fardh) of your Rabb and do the work of your house-folk."

(Bukhari, Muslim, Abu Dawood, Tirmizi)

Which woman can consider herself to be superior than Hadhrat Faatimah (radiallahu anha)? But, the Queen of womankind, the Leader of the women of Jannat, Hadhrat Faatimah (radiallahu anha) did all her housework herself. This hadith clearly establishes the significance of women doing their own housework.

Hadhrat Ma'qil Bin Yasaar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Marry such women who are loving and produce children (in abundance) because (on the Day of Qiyaamah) I will vie with other Ummats (and be proud) of your numbers."

(Abu Dawood, Nisaai)

The numerical superiority of the Ummah will be a source of great pleasure for Rasulullah (sallallahu alayhi wasallam) on the Day of Qiyaamah. Abundance of children is thus a great ni'mat and has many advantages both in the worldly life and in the Aakhirah. After the parents' death, obedient children continuously engage in dua and acts of thawaab on behalf of their deceased parents. Children who have received a thorough Deeni upbringing and Islamic guidance will perpetuate piety and virtue in the future generations. Children who died in infancy will be a great aid for their parents in the Aakhirah. Through the intercession of such children the parents will obtain forgiveness and be saved from the calamities of the punishment of Jahannum. Pious children who have attained adulthood, too will be intercessors on behalf of their parents in the Aakhirah. The greatest benefit in abundance of progeny is the increase in the numbers and strength of the Ummah in this world and the pleasure of Rasulullah (sallallahu alayhi wasallam) in the Aakhirah.

Abstention from marriage is to be deprived of all these noble benefits. Therefore, it is abominable to refrain from marriage if there is no valid reason. Reprimanding a wealthy unmarried Sahaabi, Rasulullah (sallallahu alayhi wasallam) said:

"O Ukaaf!...(while you remain unmarried) you are (like) a brother to shaitaan. If you had been among the Nasaara you would have become a monk. Our (i.e. Islam's) way is Nikah...

The worst among you are the unmarried. The most effective weapon wish shaitaan employs against pious men is women. However, those who are married are saved from immorality."

(Ahmad)

The full benefits of marriage are realized when both husband and wife fulfil the other's rights. The marriage will then be imbued with love and understanding. There are many rights which are linked with marriage. Both partners have rights and so do the offspring. Some important huqooq (rights) will be mentioned here. From these, one will be able to understand the other rights of marriage.

Hadhrat Abu Musa Ash'ari (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) mentioned the significance of imparting Deeni knowledge to a bondswoman (woman of the right hand in the words of the Qur'aan). From this hadith it is apparent that the significance of imparting Deeni knowledge to one's wife will be far greater. It is thus necessary for the husband to ensure that his wife has sufficient Deeni knowledge.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"I exhort you to be kind to women. Accept it (my exhortation). Women have been created from a crooked rib. If you attempt to straighten her, you will break her; her breaking is talaaq. And, if you leave her as she is, she will remain crooked. Therefore, accept this (my) exhortation of kindness towards them."

(Tirmizi)

It is not possible that she wil do everything to satisfy the husband. Any such attempt by the man to impose on her to conform in entirety to his wishes will only break her. This means that the marriage will be wrecked and talaaq will occur. It is therefore essential to overlook little faults an such acts which do not find favour with the husband's tastes. The husband should be big-hearted enough to accomodate her slight faults in regard to his likes and dislikes. Extreme harshness as well as extreme laxity will allow shaitaain to instil in woman desires which are in conflict with the Deen. In so far as matters of the Deen are concerned, the husband should not be lax so as to grant her leeway to violate the laws of Allah Ta'ala. But, in things of personal taste the husband should not make too much demands on her.

Hadhrat Hakeem Bin Muaawiyah (radiallahu anhu) narrates that his father said to Rasulullah (sallallahu alayhi wasallam):

"O Rasulullah! What are the rights of our wives over us?"

Rasulullah (sallallahu alayhi wasallam) said:
"When you eat, feed her; when you wear garments, clothe her; do not strike her in her face (even if she is at fault); do not curse her; do not dissociate from her except in the house."

(Abu Dawood)

According to this hadith, if there is reason to show displeasure towards her, the husband should not show his displeasure by leaving the house and staying away from her.

Hadhrat Umme Salmah (radiallahu anha) and Hadhrat Maimoonah (radiallahu anha)-both wives of Nabi-e-Kareem-sallallahu alayhi wasallam-were with Rasulullah (sallallahu alayhi wasallam) when Hadhrat Ibn Umme Maktoom (radiallahu anhu), a blind Sahaabi entered. Rasulullah (sallallahu alayhi wasallam) said to both wives:
"Both of you seclude yourselves (adopt Purdah) from him."

The two wives said: "But, he is blind!"

Rasulullah (sallallahu alayhi wasallam) said:
"What! Are you too blind?"

(Tirmizi, Abu Dawood)

It is among the rights of the wife that the husband ensures that she remains in Purdah and not come into the presence of ghair-mahram males. They should not look at them nor should they (women) look at the ghair mahram men. In this measure lies the protection of the Deen of the wife, for she is thus guarded against the evil of intermingling with other men. At the same time there is great worldly benefit, especially for the happiness of the home, in Purdah.

Some rights of husbands will now be mentioned.

Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"If (making Sajdah for anyone was permissible and I had to order anyone to make sajdah for another), I would have commanded the wife to make sajdah for her husband."

(Tirmizi)

The superiority and the great right of the husband over the wife are amply borne out by this hadith.

Hadhrat Ibn Abi Aufa (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"I take oath by That Being in Whose possession is my life that a woman does not fulfil the haqq (right) of Allah as long as she does not fulfil the haqq (right) of her husband.

(Ibn Majah)

The wife should not feel that she has discharged the rights and duties of Allah Ta'ala by only carrying out the obligations of Salaat, Saum, etc. Obedience to her husband is also a command of Allah on her. It is, therefore, essential that she obeys and pleases her husband in all things which are lawful in Islam.

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The Salaat of a woman disobedient to her husband does not reach further than her head (i.e. it is not accepted by Allah Ta'ala. (Her Salaat remains unacceptable) until she desists from her disobedience."

(Tibrani)

The aforegoing narrations clearly illustrate the great significance and importance which Islam attaches to the institution of Nikah. Monasticism is not part of Islam. Nikah is a spiritual guard as well as a worldly guard. All Muslims have therefore to enter into the Nikah bond if there is no impediment. However, if there exists valid Shar'i reason for abstaining from Nikah, one will not be blameworthy. Exceptions have been mentioned in the hadith. Those who are not able to discharge the rights of marriage are not under obligation to marry. Once a man brought his daughter to Rasulullah (sallallahu alayhi wasallam). She persistently refused to get married. Upon enquiring from her the reason

for her refusal, she explained her case and said that she will never marry. Since she was certain that she will not be able to fulfil the rights of a husband, Rasulullah (sallallahu alayhi wasallam) did not compel her to marry.

If a widow feels that in marrying again her children's life will be wrecked, then she is not under obligation to marry. Rasulullah (sallallahu alayhi wasallam) praised such a woman and mentioned great thawaab for her in the Aakhirah because of her sacrifice for the sake of her children. In the interests of her orphaned children she abstained from marriage.

Hadhrat Yahya Bin Waqid (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) referring to future times of fitnah (mischief, evil and strife), said:

> "...(At that time) I prefer for my Ummat remaining single (unmarried) and (I prefer for them) dissociation from relationships (with people) and (I prefer for them) living on mountain peaks. I grant them permission (for this at such times of fitnah)."
>
> (Razeen)

Hadhrat Ibn Mas'ood (radiallahu anhu) and Hadhrat Abu Hurairah (radiallahu anhu) narrate that Rasulullah (sallallahu alayhi wasallam) said:

> "There will dawn a time over people when the destruction of a man will be at the hands of his wife, parents and children. They will humiliate him because of his poverty and will make such demands which will induce him to engage in such activities (to gain more money) which will finally destroy his Deen."
>
> (Baihaqi)

If marriage will constitute a danger to one's Imaan and Deen, then abstention therefrom will be allowed because the reason is valid in the Shariah. However, there are also such people who are like drones. They are merely lacking in determination and effort. They rely on others for their needs. Regarding such people, Rasulullah (sallallahu alayhi wasallam) said:

"Five types of persons will enter the Fire. (Among the five mentioned in this hadith, one is) a man who is weak in resolve. He has no understanding of the Deen. He is a burden on others; he has neither wife nor children and he does not earn his living. He lives like a drone."

(Muslim)

Children too have rights (Huqooq). If parents discharge the rights of their offspring correctly, they will become more obedient and useful. The Deeni rights which children have over their parents have already been explained in Rooh Two and Rooh Three. Their worldly rights consist of training them in such ways and means which will enable them to achieve comfort and worldly benefit.

Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

Teach your sons swimming and archery and teach your daughters sewing."

(Baihaqi)

The activities mentioned in this hadith are by way of example. All worldly activities of necessity come within the scope of this hadith.

ROOH TWENTY ONE: DISSOCIATION OF THE HEART FROM THE WORLD AND CONSTANT REFLECTION ON THE AAKHIRAH

Despite the fact that man is in the world and is part and parcel of this material world, it is essential for his spiritual progress that his heart remains dissociated from the world and associated with the Aakhirah. It is necessary that man at all times reflects on the Aakhirah. Allah Ta'ala has created us for a specific purpose, viz., His remembrance. We are to

spend a short while in this transitory abode and then pass onto our next phase of life in our onward journey towards Allah Ta'ala. It is thus imperative that the heart of man does not cling to this world even though he physically is constrained to participate in mundane activities. Along with emptying his heart from worldly love, he has constantly to reflect and remind himself about the Aakhirah. This attitude will produce strength in the heart. Deen will become soldified and the Imaan in the heart will start to glow.

For attaining firmness of Imaan, it is necessary that one endeavours to meditate on the worthlessness of this world. Reflection is necessary. Always ponder on the fact of this earth being perishable and will one day pass into non-existence. Ponder especially on the shortness of one's own life. How swiftly the time flies by. Soon will one be called into the presence of Allah Ta'ala and a reckoning will be demanded. Reflect on the wonders and the everlasting nature of the Life Hereafter. Once maut (death) arrives---and in relation to man, maut arrives with great swiftness---all the events of the period after death will occur in rapid succession. The athaab (punishment) in the grave, the reckoning and the torments in Qiyaamah, Jannat, Jahannum, Siraat, reward and punishment are all things on which it is necessary that the Mu'min reflects continuously. Constant reflection on these issues will produce firmness of Imaan and the realization of the futility of this ephermeral life and the reality and permenance of the Aakhirah will dawn on one. The Imaan and intelligence of the Mu'min will then discern actual truth and operate from an elevated platform.

Some narrations in regard to this subject will now be related.

1. Allah Ta'ala says in the Qur'aan Shareef:
"Alluring (and adorned) has been made for mankind the love of desires regarding women, sons, mounds of gold and silver, beautifully marked horses, other grazing stock and farms. (But) these are things for use in this worldly life. And, by Allah is a beautiful end. Say (O Muhammad!): Shall I inform you of that which is better than these things? For those who fear (their Rabb) are such Gardens by their Rabb, beneath which flow rivers; therein will they dwell forever; (and for them therein) will be pure wives and (greatest of all) The Pleasure of Allah. Allah is the Overseer of His servants."

(Aayat 15, Aal Imraan)

2. Allah Ta'ala says in the Qur'aan Shareef:
"Whatever you have (of worldly possessions) will (one day) come to an end. (But) whatever is with Allah will remain forever."
(Surah Nahl)

3. "Wealth and children are a glitter of this world. And, righteous deeds which remain forever are best by your Rabb for obtaining thawaab and best for (pinning) hopes."
(Surah Kahf)

4. "Know (and understand well) that, verily, the life of this world is (but) play, amusement, adornment, mutual pride (vieing with one another in material possessions and worldly pomp) and mutual rivalry in accumulating wealth and children. In the Hereafter is a dreadful punishment (for the rebellious ones) and (for the people of Imaan) will be forgiveness and pleasure from Allah."
(Surah Hadeed)

5. "You prefer the worldly life (to the Aakhirah) whereas the Hereafter is best and everlasting."
(Surah A'laa)

6. Hadhrat Mastoor Bin Shaddaad (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"I take oath by Allah (and say) that the similitude of this life with the Aakhirah is like the (quantity of) water which remains on the finger after it was dipped into the sea."

The insignificance of this world in relation to the Aakhirah is described in this hadith. What quantity of water will there be on one's finger which has been withdraw from the sea after having dipped it in? Whatever comparison that slight bit of moisture on one's finger has with all the water in the oceans of the earth, that is the relation or comparison of this world with the Aakhirah. The worthlessness and insignificance of this worldly life in relation to the wonderful and everlasting life in the Aakhirah is quite apparent from this hadith.

7. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) once on passing by a dead goat, said:
"Who among you desires to obtain this (dead and decomposing goat for the price of a dirham (a silver coin)?"

The people said: 'We do not desire it for anything (leave alone a dirham).'
Rasulullah (sallallahu alayhi wasallam) said:
"I take oath by Allah that the world is more contemptible to Allah than what this (dead) goat is to you."

(Muslim)

8. Hadhrat Sahl Bin Sa'd (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"If the world had the value of even the wing of a mosquito by Allah, He would not have given any kaafir even a drink of water."

(Tirmizi, Ibn Majah)

9. Hadhrat Abu Musa (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever loves his world will harm his Aakhirah and whoever loves his Aakhirah will harm his world. Therefore, give preference to the abode which will be everlasting (i.e. Aakhirah)."

(Ahmad, Baihaqi)

10. Hadhrat Ka'b Bin Malik (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Two hungry wolves let loose in a flock of sheep do not cause so much damage to the flock as does the love of wealth and vanity cause to one's Deen."

(Tirmizi, Darmi)

Love of wealth and vanity or the desire for greatness and glory are spirituallly destructive forces. They bring total ruin to one's Deen. Love of wealth drives one to indulge in all sorts of unlawful activities which utterly ruins one's Deeni life. The desire for name, fame and glory brings in its wake much corruption, hatred, revenge and other bestial qualities which also wreck one spiritually and harm one's worldly life considerably.

The desire for rank and position is evil. However, if high rank comes to one without hankering after it, then it will be a ni'mat from Allah Ta'ala. In this regard Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Allah Ta'ala will say to a man on the Day of Qiyaamah: 'What! Did I not bestow leadership on you?"

(Muslim)

In the Qur'aan Shareef, Allah Ta'ala states:
"And, he (Nabi Musa) was (given) by Allah dignity."

(Surah Ahzaab)

"And, he (Nabi Isa) was (given) dignity on earth and in the Aakhirah."

(Surah Aale Imraan)

From these narrations it is clear that rank, dignity and honour, if forth coming from Allah Ta'ala, are favours which have to be appreciated. Nabi Dawood and Nabi Sulaiman (alayhimas salaam) were even granted vast kingdoms. This was a great bounty from Allah Ta'ala.

Although it is improper to desire for rank and position for worldly and nafsaani motives, there is nothing wrong if such desire is motivated purely for Deeni purposes to render service to the Deen as was the case with Nabi Yusuf (alayhis salaam) who expressed the wish to be put in charge of the treasury of the land. However, it is not for everyone to express the wish for high posts and ranks. Inspite of such wishes being permissible if based on sincere motives, there is always the danger of spiritual corruption overtaking one.

11. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
    "Whoever had control over even ten persons (on earth) will be ushered (into the Divine Court) in such a way...that (if he had committed any injustice upon his subjects) his injustice will destroy him."

(Daarmi)

The grave danger attendant to leadership should thus be realized from this hadith.

12. Hadhrat Ibn Mas'ood (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) slept on a mat. The imprint of the mat had formed on the mubaarak (auspicious) body of

Nabi-e-Kareem (sallallahu alayhi wasallam). Ibn Mas'ood (radiallahu anhu) then said:
"O Rasulullah! Grant us permission to prepare a (comfortable) bed for you."

Rasulullah (sallallahu alayhi wasallam) said;
"What relationship have I with the world? My similitude with the world is like a traveller with a tree under which he halts after a tiresome journey. He halts a while under the shade of the tree and then leaves it again to continue his journey."

(Ahmad, Tirmizi)

13. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The world is the abode of a person who has no home; it is the wealth of the person who has no wealth. He who has no intelligence accumulates the wealth of the world (i.e. more than what is necessary)."

(Ahmed, Baihaqi)

14. Hadhrat Huzaifah (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say in his Khutbah:
"The love of the world is the root of all evil."

(Razeen, Baihaqi)

15. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"This world is a continuous journey which recedes (further and further) while the Aakhirah is a continuous journey which approaches (nearer and nearer). Both (this world and the Aakhirah) have their sons. If you can, be not among the sons of the world. Today you are in the abode of practice (Daarul Amal) and there is no reckoning here. Reckoning will be for you in the Aakhirah and there will be no amal (practice)."

(Baihaqi)

16. Hadhrat Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) recited the following aayat:
(Translation of the aayat):
"Allah Ta'ala expands the breast of the one whom He intends to guide, so that he accepts) Islam."

Rasulullah (sallallahu alayhi wasallam) then said:
"When Noor enters the breast, it (the breast) expands."

Someone asked: "O Rasulullah! Is there a sign for this?"

Rasulullah (sallallahu alayhi wasallam) said:
"Yes. He saves himself from this abode of deception (the world); he inclines towards the everlasting abode (Aakhirah) and he makes preparations for the everlasting abode before the arrival of death."
(Baihaqi)

17. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Remember much the severer of delights, i.e. Maut."
(Tirmizi, Nisaai, Ibn Majah)

18. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Maut is a gift for the Mu'min."
(Baihaqi)

A gift is an object of pleasantness. The Mu'min should therefore be pleased with Maut. If there is fear for athaab (punishment) then arrangements should be made to be protected against such punishment (which follows after death). The protection against athaab is to be obedient to the commands of Allah and His Rasool (sallallahu alayhi wasallam) and to resort to taubah for deficiencies.

19. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) took hold of his (Ibn Umar's) shoulders and said:
"Stay on earth as if you are a foreigner or like one walking along the road."

Like a foreigner longs for his homeland and a traveller is continuously on the move anticipating a quick arrival home, so too should be the Mu'min. His heart should never be attached to this world. His gaze must be focussed on Jannat, his original and permanent home. He must prepare himself for his return home.

20. Hadhrat Ibn Umar (radiallahu anhu) would say:
"When evening approaches do not wait for morning; when the morning approaches do not wait for the evening..."

(Bukhari)

21. Hadhrat Baraa' Ibn Aathib (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When the Mu'min is about to depart for the Hereafter, Malaaikah (angels) with glittering faces come to him. They have with them kafan (burial shrouds) and fragrance from Jannat. Malakul Maut then arrives and explains (to the dying Mu'min):
"O pure soul! Come towards the forgiveness and the pleasure of Allah Ta'ala...The Malaaikah (with glittering faces) take possession of the soul and wrap it in the heavenly kafan and fragrance... They proceed with the (pure) soul upwards. Every group of angels living on earth, by whom they pass, enquire: 'Whose pure soul is this?' The Malaaikah (in whose possession the soul is) inform them (the other angels) of the identity of the person and (in informing them) call the soul by various beautiful and honourable titles...They then reach the first heaven and the Doors thereof are opened up. The holy Malaaikah of the first heaven (a group among them) accompany the procession to the second heaven and the Doors are opened up. In this way the procession goes from heaven to heaven until the seventh heaven is reached.
Allah Ta'ala then orders:

"Enter the Book of Record of My servant in Illeeyeen and proceed towards the earth with him (for the questioning in the grave by Munkar and Nakeer)."

The soul is then returned to its body. The angels (Munkar and Nakeer) then come to the person and ask:

"Who is your Rabb?

The Mu'min replies: "Allah is my Rabb."
They ask: "What is your Deen?"
He replies "Islam is my Deen."
They then ask: "Who is this man who was sent among you?"
He replies: "He is the Nabi of Allah."

A caller then (on the instruction of Allah Ta'ala) calls out from the heaven: "My servant has spoken the truth. Arrange for him the comfort of Jannat; Clothe him with the garments of Jannat and open up on him a window from Jannat. The sweet breezes and fragrances of Jannat thus come to him..."

(Ahmad)

The same hadith continues and narrates the evil and terrible condition which overtakes the kaafir soul.

After death and in Qiyaamah will occur the following events:

The sounding of the Trumpet (Soor), the resurrection of the dead, the torments of Qiyaamah, the reckoning, the fortunate will be given to drink from the Fountain of Kauthar, punishment in Jahannum for certain sins (or for those who were not forgiven), intercession for the people of Imaan, entry into Jannat and the Vision of Allah Ta'ala.

These are all things to reflect on so as to create life in Imaan. If one is not able to set aside a specific time for such meditation, then at least when going to bed at night, think about these events.

ROOH TWENTY TWO: ABSTAINING FROM SIN

It is of vital importance for the Mu'min to abstain from all sin. This is essential for developing his Imaan. Sin darkens Imaan and creates weakness in it. On the assumption that there will not be punishment for sins, then too, it is necessary for the Mu'min to abstain from sin, for sin is disobedience which is the cause of Allah's displeasure. No man wishes to displease even a worldly benefactor. The favours of Allah on man are innumerable. Allah Ta'ala is man's greatest and true Benefactor. How can the Mu'min then displease Him?

Besides this consideration, there is also the danger of punishment for the commission of sin. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that a man given up

to sin engrosses himself fully, body and heart, in the world to such a degree that he becomes fearful of the Aakhirah and thus detests it. He loses firmness of heart and Imaan. The Mu'min should therefore, not venture near to sin, no matter what type of sin it may be, whether the sin pertains to Huqooqullah (Rights of Allah) or Huqooqul Ibaad (Rights of creation). Various types of punishment for different sins have been mentioned in the ahadith.

1. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When the Mu'min sins, a black spot forms on his heart. If he makes istighfaar and taubah, the black mark is removed and his heart is purified. If he increases his sin, the black mark increases. This is the corrosion of the heart spoken of by Allah Ta'ala (in the Qur'aan)

(Ahmad, Tirmizi, Ibn Majah)

2. Hadhrat Muaaz (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Guard yourselves against sin because the Wrath of Allah descends in the wake of sin."

(Ahmad)

3. Hadhrat Anas Bin Malik (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Should I not show you your sickness and its remedy? Your sickness is sinning and your remedy is to seek forgiveness (istighfaar)."

(Baihaqi)

4. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The hearts too become corroded (by means of sin). Its polish is istighfaar."

(Baihaqi)

5. Rasulullah (sallallahu alayhi wasallam) said:
"Verily, man is deprived of rizq because of the sins which he perpetrates."

(Ahmad)

6. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that once ten of them were in the company of Rasulullah (sallallahu alayhi wasallam) when he said:

"I seek the protection of Allah from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship and oppression of the authorities. When a people stops paying Zakaat, rain is witheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allah will overwhelm them with their enemies from other nations. Thus the enemy will take by force their wealth."

(Ibn Majah)

7. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"When khiyaanat (abuse of trust) becomes rampant in a people, Allah Ta'ala overwhelms their hearts with fear. A nation perpetrating injustice will be overpowered by its enemies."

(Malik)

8. Hadhrat Thaubaan (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"There will soon come a time when all the nations (of the kuffaar) will unite against you (Muslims)..."

Someone asked: 'Will we be less in numbers at that time?"

Rasulullah (sallallahu alayhi wasallam) said: 'In fact, you will be numerous, but useless...Allah Ta'ala will remove your respect and fear from the hearts of your enemies (who will then despise you) and Allah will instil weakness in your hearts."

Someone asked: 'What is the cause of the weakness?'

Rasulullah (sallallahu alayhi wasallam) said:

"Love of the world and detestation for Maut."

(Abu Dawood, Baihaqi)

9. Rasulullah (sallallahu alayhi wasallam) said:
"When Allah Ta'ala desires to punish people (for their sins) he causes their children to die in abundance and makes their women barren."

(Jazaaul A'maal)

10. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala says: 'I am the King of kings. Their hearts are in My control. When servants (i.e. Muslims) are obedient to Me, I make the rulers merciful to them. When the servants are disobedient to Me, I cause the rulers to oppress them and be cruel to them..."

(Abu Nuaim)

12. Hadhrat Wahab (radiallahu anhu) narrates that Allah Ta'ala said to Bani Israeel:
"When I am obeyed, I become pleased; when I become pleased I bestow limitless barkat. When I am disobeyed, I become Wrathful and I curse (the disobedient ones). The effect of My La'nat (Curse) extends to seven generations."

(Jazaaul A'maal, Ahmad)

This does not mean that the Curse which descended on the wrongdoers, settles on the future generations as well. However, the future generations are deprived of the goodness and barkat which would have come their way if their forbearers were pious. The beneficial effects of the piety of parents are transmitted to offspring. But, if the parents are evil, there will be no goodness and benefits which could be transmitted to their offspring.

13. Hadhrat Wakee' (radiallahu anhu) narrates that Hadhrat Aishah (radiallahu anha) said:
'When a man becomes disobedient to Allah Ta'ala then those who (formerly) praised him (the man), begin to find fault with him."

(Ahmad)

These narrations speak of sin and disobedience to Allah Ta'ala in general. The evils and harms which flow in the wake of sinning are stated in these ahadith. Some ahadith relating to specific harms of sins will now be cited.

1. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala has cursed the devourer of riba, the payer of riba, the writer (i.e. he who writes out the riba document) of riba, and the witnesses of riba. All are equal (in sin)."

(Muslim)

2. Hadhrat Abu Musa (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"After the kabaa-ir (major sins), the greatest sin is that one dies leaving debt, but no wealth for its payment."

(Ahmad, Abu Dawood)

3. Hadhrat Abu Hurrah Riqaashi (radiallahu anhu) narrates on the authority of his paternal uncle that Rasulullah (sallallahu alayhi wasallam) said:
"Hear! Do not be unjust. Hear! A man's wealth is not halaal (for another) without his voluntary consent."

(Baihaqi, Daar Qutni)

This hadith brings within its scope of warning all forms of injustices in which the rights of others were usurped and violated. Examples of such violation of rights are:

★ Incurring debt and not paying.
★ Depriving the rightful Shar'i heirs of their inheritance.
★ Extracting funds for charitable purposes by exercising pressure, whether direct or indirect, on people. People are sometimes put to shame and contribute towards the charitable project what they canno't afford. Prominent people make use of their influence to extract contributions. This is in fact a form of extortion.

4. Hadhrat Saalim (radiallahu anhu) narrates on the authority of his father that Rasulullah (sallallahu alayhi wasallam) said:
"A man who usurps even one cubit of land belonging to another, will be garlanded with the (weight) of that land as far as it extends into the seven earths."

(Bukhari, Ahmad)

5. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) cursed the taker and giver of bribery.

(Abu Dawood, Ibn Majah, Tirmizi)

In another narration by Hadhrat Thu'baan (radiallahu anhu) it is said that Rasulullah (sallallahu alayhi wasallam) cursed the agent who arranged the bribe as well.

(Ahmad, Baihaqi)

In the case of bribery too, are exceptions. Where one is not able to escape the oppression and injustice of an oppressor, but by giving a bribe, it will not be sinful to give a bribe in such circumstances, but it will always remain haraam for one to accept a bribe.

6. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) prohibited liquor and gambling. (Abu Dawood). All forms of intoxicants are covered by this hadith. Insurance, lotteries, etc., are all forms of qimaar (gambling) which are prohibited.

7. Rasulullah (sallallahu alayhi wasallam) said:
"My Rabb has commanded me to destroy all musical instruments..."

(Ahmad)

8. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The fornication of the eyes is to look with lust; the fornication of the tongue is to speak lustful things; the fornication of the hands is to touch with lust; the fornication of the feet is to walk towards lust; the fornication of the heart is to desire evil;...

(Muslim)

These forms of 'fornication' are stepping stones to the final act of zina (fornication). Intermingling with the opposite sex gives rise to such acts which lead to fornication.

9. Hadhrat Abdullah Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The major sins are: to commit shirk with Allah Ta'ala, disobedience to parents, killing an innocent person, and to take a false oath."

(Bukhari)

Shirk means to associate any created being or object in the worship or in the specific attributes of Allah Ta'ala, such attributes which belong to Him exclusively. Among the practices of shirk prevailent in our time are:

★ Worshipping of graves of the Auliya of Allah Ta'ala. The Auliya are the created beings and servants of Allah Ta'ala. Worshipping their graves by means of sajdah, ruku, tawaaf of the graves is among the worse acts of shirk. Kissing the graves of the Auliya and adorning the graves with bed-sheets also are linked to the practice of shirk.

★ Taking a vow in the name of some Wali of Allah Ta'ala. Vows (Minnat) can be taken in the Name of only Allah Ta'ala.

★ Believing that Allah Ta'ala has assigned the affairs of the universe to created beings in such a way that the created beings act independently of the Will of Allah.

★ The belief that the Auliya are able to grant children, wishes and prayers (dua). In consequence of this belief of shirk people direct their dua directly to the Auliya instead of directly to Allah Ta'ala.

Disobedience to parents applies to all such things which are not in contradiction to the Law of Allah Ta'ala. Obedience to parents is of paramount importance, but obedience to parents is not permissible in such things which are haraam. It is not permissible to obey parents if their wishes conflict with the Wishes of Allah Ta'ala.

10. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"(Among the major sins are): to devour the wealth of orphans, to flee from the battlefield of Jihaad and to slander innocent and chaste women (to accuse them of forniction and immorality)."
(Bukhari, Muslim)

In another hadith Hadhrat Abu Hurairah also mentions among the great sins, stealing, banditry and fornication.

(Bukhari, Muslim)

11. Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
Four qualities in a man render him a total munaafiq (hypocrite). If one (of these four) exists in him, a share of nifaaq (hypocrisy) is found in him; such nifaaq will remain in him as long as he retains that quality. (These four qualities of nifaaq are):

★ Abuse of trust when trust is reposed in him.
★ When he speaks, he lies.
★ When he promises, he violates his promise.
★ When he argues, he becomes abusive.

Hadhrat Safwaan Ibn Assaal (radiallahu anhu) narates that Rasulullah (sallallahu alayhi wasallam) said:
"Do not deliver an innocent person to the rulers so that he be executed (or oppressed) and do not practice magic..."

(Tirmizi, Abu Dawood, Nisaai)

All forms of injustices committed with the aid of the authorities in the land and all forms of evil satanic practices such as witchcraft. fortune-telling, etc., come withing the scope of this hadith's prohibition.

The following are some evil acts prohibited in Islam and for which grave warnings of punishment have been sounded by Rasulullah (sallallahu alayhi wasallam):

★ To mock at someone.
★ To taunt a person.
★ To call a person by a degrading nick-name.
★ To cast suspicion against someone.
★ To search for the faults of others.
★ Gheebat (scandalling).
★ To gossip.
★ To revile a person for no proper reason.
★ Double-talk, to be two-faced.
★ To slander.
★ To deceive.
★ Pride, vanity.
★ Cruelty and oppression.
★ Refraining from aiding one in hardship inspite of having the means.
★ To create loss for another in his wealth.

- ★ To cast aspersions against a person thereby ruining his reputation.
- ★ To be unkind to juniors and disrespectful to seniors.
- ★ To break ties with a Muslim for some worldly motive.
- ★ Pictures of living things-people and animals.
- ★ Shaving or cutting the beard.
- ★ Imitating the kuffaar and fussaaq in dress.
- ★ For women to imitate men in dress and for men to imitate women in dress.

Besides the above, there are many other sins and it is essential to abstain from all sin. Involvement in sin stunts spiritual development and the Noor of Imaan does not glitter. Sin darkens the heart. Sin hardens the heart and creates a detestation for Allah Ta'ala and for all pious men associated with Allah Ta'ala. Constant indulgence in sin creates in one an aversion for pious company. The consequence is that the one given up to sin recedes further and further from the Rahmat of Allah Ta'ala. He then loses all hope in rectitude and in the mercy and forgiveness of Allah Ta'ala. When overcome by this destructive condition, the Believer will be standing on the threshold kufr.

It is essential to continuously resort to taubah and seek the forgiveness of Allah Ta'ala. Taubah and Istighfaar do not allow the darkness flowing from sin to engulf and permanently settle on the heart. Taubah secures forgiveness for all sins of violation of Allah's Rights. However, if the sin involves the huqooq (rights) of others as well, a requisite for obtaining forgiveness is to rectify the rights of those whose rights were violated. This is to be done by either discharging the actual object if the haqq is in tangible form, e.g. money, etc., or by obtaining pardon if the right is intangible, e.g. slander, abuse, violence against the person.

13. Hadhrat Abdullah Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"A sincere repenter of sins is like one who has not committed sins."

(Baihaqi)

14. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Discharge the rights of the brother (Muslim) today-whether such rights pertain to his honour or wealth-before there comes the time (Aakhirah) when there will be neither gold or silver."

(Bukhari)

If arrangements are not made here to fulfil usurped or undischarged huqooq (rights), the demand for discharge will be made in the Aakhirah. But, there, man will have no means of paying his rights and fulfilling what he had cast aside here. Thus, he will be made to pay and discharge the rights of others in Qiyaamah by means of his accepted virtuous deeds. His deeds (the sole capital of the Believer in Aakhirah) will be taken and in proportion to the rights usurped will be handed over to the Saahibul Haqq (the one who is entitled to the rights).

ROOH TWENTY THREE: SABR AND SHUKR

Among the attributes essential for man's spiritual as well as worldly progress and prosperity are Sabr (patience) and Shukr (gratitude).

The conditions and circumstances which occur to man, be these voluntary or involuntary are of two types: pleasing or displeasing. If the circumstances occuring to man are pleasing, he should consider these as favours from Allah Ta'ala and offer his heartfelt appreciation and gratitude. He should consider such bounties more than what he actually deserved and verbally he should recite the praises of Allah Ta'ala. Furthermore, he must not employ such bounties of Allah Ta'ala in sinful avenues, e.g. spending wealth in un-Islamic customs; using one's strength, influence and knowledge in ways deprecated by the Shariah. This is the meaning of Shukr.

On the otherhand, the circumstances arising may be displeasing, causing anxiety and difficulty to one. When man is confronted with such conditions, he should consider that in these untoward conditions Allah Ta'ala has placed some benefit which is not discernable ordinarily. Such conditions are subject to Allah's Wisdom and they are for the betterment of the one involved in the displeasing condition. The attitude of the Mu'min

in such circumstances should be one of resignation. He should not complain nor display impatience. If the displeasing occurrence is a command of the Shariah, he should adhere to it firmly and not permit frustration and worry to overtake him. If the condition is some calamity which has befallen him, he must bear it with firmness and not be overwhelmed by despondency. This is the meaning of Sabr.

Of the two attributes, Sabr is the more difficult. This attribute is more in demand since man is confronted more with circumstances which are displeasing and difficult to him. As examples, some conditions of displeasure will be cited here.

★ The nafs of man becomes agitated and perplexed at the imposition of Deeni duties which have to be rendered. It thus attempts to escape such acts which are commanded by Allah Ta'ala. It desires the commission of haraam and seeks a release from the obligations of Salaat, Saum, etc. It becomes displeased when an unlawful source of income has to be banished. It feels a great burden in discharging the rights of others. In such cases man has to adopt courage and suppress the baneful urges and dictates of the nafs. He has necessarily to overcome his urges of the nafs and proceed undaunted with the execution of the commands of Allah Ta'ala, irrespective of the displeasure the nafs suffers. Such displeasure and apparent difficulty will be short-lived. Firmness and harnessing the nafs into obedience will very quickly produce comfort and peace. The initial displeasure will be transformed into pleasure.

★ The calamities of poverty, sickness, death, persecution by enemies, loss of property, etc. When confronted by such misfortunes, reflect on the possible wisdoms underlying these calamities. The greatest benefit to be achieved from such displeasing conditions is thawaab from Allah Ta'ala. Allah Ta'ala has promised great reward for the Believer overtaken by calamities.

When such calamities befall man, he should not unnecessarily publicize them nor should he meditate on these misfortunes. He should not make these misfortunes the occupation of his mind. Adoption of this attitude will create peace in the heart. However, if there are lawful ways and means of combatting the calamity, these should be adopted.

* An oppressor creating obstacles in the way of the Deen. One is thwarted by an unjust person in the execution of one's Islamic duties or attempts are made to bring disrepute and insult on the Deen. When confronted by such opposition, the Mu'min holds life cheap. Do not consider life to be of any importance in the endeavour to elevate the Word of Allah Ta'ala. But, this does not mean the creation of anarchy based on desire. Even in the endeavour to uphold the Shariah, the Shariah-the Law of Allah-must not be violated.

The above are some examples of conditions in which Sabr has to be adopted. Some narrations in this regard will now be cited.

1. Allah Ta'ala says in the Qur'aan:
"Seek aid with Sabr and Salaat."

(Surah Baqarah)

If love of wealth and love of fame overwhelm man and impede the development of his Imaan-as it will most certainly do-he should engage in Sabr and abundance of Salaat, for this will most assuredly fortify him against the onslaught of his nafs. The form of Sabr advocated in this aayat is abstention from the desires and dictates of the nafs.

2. "We shall certainly test you by means of some fear, poverty, loss of wealth and life. And, give glad tidings (of thawaab) to those who adopt Sabr (in the face of these calamities)..."

(Surah Baqarah)

3. Regarding the preserverance and fortitude of some nations of the past, Allah Ta'ala says:
"They lost not courage because of the hardships which confronted them in the Path of Allah. They were not weakened nor were they awed by the enemy. Allah Ta'ala loves such Saabireen (those who are steadfast and have patience)."

(Surah Aale Imraan)

Men of Allah are steadfast in the face of the enemy. Hardships and obstacles confronting them in their journey towards Allah Ta'ala do not deter them. Their fortitude and steadfastness-their Sabr-are such that they do not descend to flattering the enemies of Allah Ta'ala. Their gaze is focussed on Allah Ta'ala and they know that victory is theirs.

4. Allah Ta'ala says:
"Those who are patient (have Sabr in their Deeni activities), we will most certainly reward them for their good acts."

(Surah Nahl)

"...the men who have Sabr and the women who have Sabr...for them all, Allah has prepared forgiveness and a great reward."

(Surah Ahzaab)

All forms of Sabr are included in this aayat. Sabr in regard to ibaadat, Sabr in regard to sin and Sabr in regard to calamities are within the purview of this aayat which promises great reward and forgiveness for the Saabireen.

5. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Shall I inform you of something by means of which Allah eliminates sin and elevates ranks? Performing a perfect wudhu when making wudhu is displeasing (to the nafs), walking much to the Musjid, and waiting anxiously for the arrival of another Salaat after having performed one Salaat..."

(Muslim, Tirmizi)

6. Hadhrat Abu Darda (radiallahu anhu) narrates:
"My Beloved (sallahu alayhi wasallam) made wasiyyat to me that I should not commit shikr with Allah Ta'ala even if my flesh is cut up and even if I am cast into a fire..."

(Ibn Majah)

Preserverance on such occasions of oppression is a high rank of Sabr. However, in cases of brutality and torture, the Qur'aan Hakeem grants permission to make a verbal declaration of even kufr provided that the heart does not deny Imaan. The extraction of anti-Imaan statements from a person under torture does not come within the Islamic definition of kufr and shirk.

7. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) once appointed Hadhrat Abu Musa (radiallahu anhu) as commander of an army which was despatched on an expedition by sea. In the darkness of the night while the ship was sailing, a caller from above the ship exclaimed:

"O occupants of the ship! Let me inform you of something which Allah Ta'ala has undertaken as His responsibility."
Hadhrat Abu Musa (radiallahu anhu) answered:
"If you have something to tell us then speak up."

The Caller called out:
"Allah Ta'ala has undertaken the responsibility of quenching the thirst on the Day of Qiyaamah of those who remained thirstty during fasting on hot days."

(Targheeb)

8. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"A person who struggles in the recitation of the Qur'aan (on account of his inability to recite properly), will gain a double reward from Allah."

(Bukhari, Muslim)

9. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"The most beloved deed to Allah is such a deed on which there is constancy even if the deed is little."

(Bukhari, Muslim)

It is quite evident that Sabr is required in being constant in practising a deed.

10. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Jahannum is veiled in pleasures and delights while Jannat is veiled in difficulties and hardships."

(Muslim)

11. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"A Muslim's sins are forgiven whenever he is overtaken by hardship and difficulty even if it be a thorn which pricks him."

(Bukhari, Muslim)

12. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"A man who remains with Sabr and with the niyyat of thawaab at a place overtaken by an epidemic and believing that only what Allah has decreed will happen, will attain the thawaab which a shaheed (martyr) obtains."

(Bukhari, Muslim)

13. Hadhrat Anas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala will give Jannat in return for the two eyes on which patience was exercised."

(Bukhari)

This hadith refers to a man losing his sight. Blindness is indeed a great hardship. Sabr in this difficulty will be rewarded with Jannat.

14. Hadhrat Abu Hurairah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: that Allah Ta'ala said:
"There is nothing but Jannat for the one who is patient and hopes for thawaab when I take away someone beloved to him."

(Bukhari)

Sabr is of great merit especially on occasions of death of near and dear ones.

16. Hadhrat Abu Musa Ash'ari (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala orders the Malaaikah to erect a special mansion in Jannat for the one who had exercised patience and praised Allah Ta'ala when an infant had passed away. The name given to such a special palace in Jannat is 'Baitul Hamd'.

(Ahmad, Tirmizi)

17. Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah Ta'ala loves three persons to whom He directs His special Gaze of Mercy...(Among the three, one is) a man who is prepared to sacrifice his life in the Path of Allah, whether he actually loses his life or Allah Ta'ala grants him victory (over the enemy). In regard to such a person, Allah Ta'ala says: 'Look at this servant of Mine! How he has dedicated his life to My cause!

(Targheeb)

Sufficient narrations have been cited to indicate the significance and importance of Sabr.

Shukr will now be explained.

Shukr is an ibaadat. A characteristic of Shukr is that it simplifies the ibaadat of Sabr. A man who has adopted Shukr will take calamity and hardhsip in his stride. Since he realizes the tremendous bounties of Allah Ta'ala on him, hence his gratitude, he will understand that the harsdship has been imposed on him by his Benefactor, Allah Ta'ala, in his own interests. His mind is thus conditioned to accept all hardships with resignation and without complaint. For the sake of gaining thawaab he will bear the hardships without being overwhelmed by frustration. On the contrary he will derive pleasure from the realization that the hardship has been imposed on him by his Benefactor, Allah Ta'ala.

A man of Shukr (gratitude) reflects on the ni'mats bestowed on him by Allah Ta'ala. Such reflection strengthens the bond of love between man and his Benefacor. He canno't, threfore, become despondent and break down in the face of difficulties which he realizes are trials from the side of his Creator and Benefactor Who has always showered him with His numeours blessings and bounties. Thus, Sabr, based on the attitude of Shukr becomes a simple matter for the one overcome by calamities and hardships.

Some narrations regarding Shukr will now be cited.

1. Allah Ta'ala says:
"Remember Me and I will remember you. Be grateful to Me and be not ungrateful."
(Surah Baqarah)

2. "If you are grateful for My bounties, I will increase (these) for you. If you are ungrateful, then My punishment is severe."
(Surah Ibraheem)

3. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever has attained four things has attained the goodness of this world and the Aakhirah. These are: A heart which makes

Shukr; a tongue which makes Thikr; a body which adopts Sabr when overtaken by trials and tribulations; and, a wife who is chaste and does not abuse the wealth of her husband."

(Baihaqi)

It is a fact that the life of man is always confronted by some condition or the other. He may be involved in pleasing or displeasing circumstances. When enjoying pleasing conditions, man has to be grateful. He has to show Shukr. When apprehended by displeasing conditions, he has to adopt Sabr. Thus Shukr and Sabr are attributes which are to be applied at all times. Remember this well and you will live a life of peace and comfort.

ROOH TWENTY FOUR: MUSLIM SOCIAL CONDUCT

This section deals with issues which are of great importance for the development of the Ummah's social life. Without a healthy social life based on piety, there will be corruption, mistrust and dissension in the community.

There are certain factors which are essential ingredients for a successful communal life. Without these a community canno't hope to have love and unity among its members. Among these essential factors, one is consultation.

Consultation in affairs should be based on honesty and true sympathy for the one to whom the advice is given. If there is no mutual trust among people, there will be no confidence on the advice given. Mutual trust, love and unity among people are possible only if people ensure that they do not cause harm, difficulty and discomfort for others while at the same time there should be concern to save others from harm and hardship. This attitude will bring about true unity and love among the individuals of a community. Consultation with others also facilitates the progress of mutual love and unity.

Three essentials have been mentioned in the aforegoing explanation, viz., consultation, mutual relationship and straight dealings. Some narrations will now be cited in this regard.

1. Hadhrat Sahl Bin Sa'd (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Calmness in affairs is from Allah and haste in affairs is from shaitaan."

(Tirmizi)

Consultation impedes haste which leads to failure. By consulting with others, calmness is introduced into one's affairs. In such procrastination pertaining to worldly matters, there is worldly benefit as well as Deeni benefit since the Deen has stated the significance of procrastination in mundane matters.

2. Allah Ta'ala says:
"(O Muhammad)! Consult with them (Sahaabah) in special matters. And, when you have arrived at a decision (after consultation, irrespective of whether your decision conforms to the advice given or not) then have trust in Allah (and proceed). Verily, Allah loves those who rely on Him."

(Aale Imraan)

The special matters refer to such affairs in regard to which no Wahi (Revelation) had come from Allah Ta'ala although they were important. Consultation has not been reported in regard to matters of trivial importance.

3. Allah Ta'ala says:
"Their (the Believers) affairs are decided by mutual consultation."

(Surah Shuraa)

The Qur'aan Shareef praises the Mu'mineen on account of the praiseworthy practice of 'shuraa' or consultation by means of which they decide their affairs. The significance of consultation may be gauged from the fact that Allah Ta'ala ordered even Rasulullah (sallallahu alayhi wasallam) to consult with his Sahaabah regarding matters of importance. Hadhrat Anas (radiallahu anhu) says that Rasulullah (sallallahu alayhi wasallam) consulted with the Sahaabah in regard to the Battle of Badr.

4. Hadhrat Maimoon Ibn Muhraaan (radiallahu anhu) narrates that when no direction on an affair could be found in the Qur'aan and Hadith, Hadhrat Abu Bakr (radiallahu anhu) would convene a gathering of intelligent and experienced men and consult with them.

It is not incumbent on the one who seeks advice or consults with others to act in accordance with the advice proffered. The episode of Hadhrat Abu Bakr's (radiallahu anhu) determination to wage war against those who refused to pay Zakaat is ample testimony for this. Inspite of all advising against the campaign, Hadhrat Abu Bakr (radiallahu anhu) rejected their unanimous advice and acted in terms of his own decision.

5. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that the consultants of Hadhrat Umar (radiallahu anhu) were Ulama-young as well as elderly Ulama.

(Bukhari)

6. Hadhrat Jaabir (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"When a brother (Muslim) seeks to consult, then give him advice."
(Ibn Majah)

Some rules pertaining to consultation will now be mentioned.

★ If the consultation is a matter which requires concealing, it should be maintained a secret.

★ The participants in the consultation are people of trust. This means that what has been discussed in the gathering should not be publicized outside, However, if the discussion pertains to the usurping of another's property or to harming anyone, then it will not be permissible to conceal the conspiracy.

Matter of communal or national importance-matters which concern the community collectively-should not be publicized. Should one come by some information which concerns the entire community or nation, it has to be conveyed to the responsible persons in whose charge are the affairs of the community. In this regard Allah Ta'ala states in the Qur'aan Shareef.

"When they learn of some affair regarding matters of safety or fear, they quickly spread it (among the people). If they referred the matter to the Rasool and to those in charge among them then, those qualified in such matters will know it (i.e. what action to take)."

(Surah Nisaa)

At times publication of certain information is not in the interests of the community or nation. Great harm may result in the publication of such matters. The Qur'aan Hakeem, therefore, prohibits such publication which may be news for the general public, but harmful for the nation as a whole. The news media generally fall in this category of reprimand. Most newspapers spread rumours and at times publish such reports which are largely detrimental to the national interests. Information is published without thorough investigation while sometimes investigations were made, but the reports besides having news value harms people, communities or nations. Such detrimental publication of news comes within the prohibition stated in the above-quoted Qur'aanic aayat.

Ittifaaq or unity is indeed a great ni'mat. Allah Ta'ala says in the Qur'aan Shareef:

"Hold, all of you, firmly onto the Rope of Allah and do not split up."

(Surah Aale Imraan)

The 'Rope of Allah' is the Deen of Allah. The desired goal of unity is attainable only if the community adheres to the Law of Allah Ta'ala. Unity without correct adherence to the Shariah is not possible. For the Ummah, unity will remain an empty slogan as long as the Deen is not firmly and correctly upheld. Obedience to Allah Ta'ala will bring about the blessing of unity. Hence, the Qur'aan Shareef says:

"And, Allah created unity in their hearts."

(Surah Anfaal)

Linking unity to obedience of the Shariah, the Qur'aan Shareef says:

"O People of Imaan! Obey Allah and obey the Rasool. Do not dispute among yourselves, fpr your hearts will weaken and your awe (and power) will disappear."

(Surah Anfaal)

This aayat commands obedience to the Shariah in all affairs. The Believers are ordered to take their direction from Allah and His Rasool. As a result of such obedience unity in the community will become attainable easily. Allah Ta'ala will produce mutual love and respect in the hearts of the Mu'mineen for one another. Such unity which stems from the hearts of people will create awe and power in the nation. In the absence of this true unity, people will dispute. Their disputes will not be sincere, but will be motivated by personal, baneful and lowly motives. Infighting and mutual recriminations will prevail. This will scatter the community and destroy its power. The kuffaar will lose respect for the nation. They will no longer fear the nation of Muslims (as is the case today). Muslims will thus be overwhelmed and dominated by others. This aayat, therefore, mentions the evil of disunity. It is declared the basis of unity and points out that the actual aim and object of Believers should be Obedience to the Deen.

Hadhrat Abu Darda (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Maintain healthy (loving, brotherly and straightforward) relationship among yourselves. Corruption among you destroys (your Deen)."
(Tirmizi, Abu Dawood)

Ittifaaq (Unity) is established and maintained by means of discharging Huqooq (Rights). People have to respect and honour the rights of one another. Disregard for the rights of other creates disunity. The question of Huqooq (Rights) has already been discussed in Rooh Nine.

RECTITUDE IN DEALINGS AND CONDUCT

Those who have some concern for Deen pay some attention to rectitude in their dealings. They do consider this matter as an issue of the Deen. However, they commit errors in their mutual dealings because of not having sufficient knowledge of the rules pertaining to such affairs. This situation may be quite simply rectified by studying the book 'Safaai Muamalat' (also by Hadhrat Maulana Ashraf Ali Thanvi) as well as the fifth part of Beheshti Zewer. In addition, enquiries should be made with an Aalim whenever information is required in these matters. Following the direction of an Aalim will ensure that the activity is conducted along Shar'i lines.

Regarding social conduct, it must be observed that this facet of life has been totally neglected. Even pious people in these times have separated this aspect of life from the Shariah. It is not even considered to be part of the Deen. Even people with Deeni inclinations regard social conduct as being a wordly matter having no link with the Shariah. This erroneous understanding has resulted in great neglect in this field of life. Some Qur'aanic aayaat and Ahadith will be cited to convey the significance and importance of a healthy social conduct in the lives of Muslims.

1. Allah Ta'ala states:
   "O people of Imaan! Do not enter the houses of other until you have obtained consent and made salaam on the inmates of the house...If you then do not find anyone therein, then do not enter the house until permission has been granted for you. And, if it is said to you: 'Return!', then return. That is purer for you..."
   (Surah Noor)

The Mas'alah (Rule) regarding Istithaan (seeking permission to enter) is explained in the above verse of the Qur'aan: The fact that this act of social conduct has been mentioned in the Qur'aan Shareef is sufficient to convey the importance which Allah Ta'ala accords affairs of social intercourse. It is not proper for a Believer to enter the premises of another person without having obtained his prior consent. If consent is refused, offense should not be taken, for the one refusing the consent may have a valid reason. Thus, in refusing permission, the inmates of the house are fully within their rights. In the hadith recorded in Bukhari and Muslim it has been explained that if after having made salaam (i.e. saying Assalamu Alaikum) thrice, no permission or reply from within the house is forthcoming, one should depart and not linger around. There is great wisdom in this command of the Shariah. It is quite possible that the inmates of the house may be in such a condition which does not permit their appearance. They may be having a rest. There may be sickness in the house and the arrival of someone is likely to create some disturbance. The inmates of the hosue may be engaged in some important work. The arrival of someone will interfere with their work. Therefore, no one should take offense if permission is not granted or if no one from inside answers the knock at the door.

This matter of Istithaan (seeking permission to enter) seems of trivial importance to most people and is not considered of any Shar'i importance. But, the very fact that the Qur'aan decrees its Command in this question establishes its significance.

2. Allah Ta'ala says:
"O people of Imaan! When it is said to you in a gathering: 'Make space.' (for new-comers), then make space. Allah Ta'ala will grant you a spacious place (in Jannat). If (on account of some need) it is said to you: 'Leave (the gathering)!', then get up and leave."
(Surah Mujaadalah)

In this command too is great wisdom. If the leader in the gathering asks or orders anyone to leave the gathering, he should be obeyed. If space is limited, the Believers should endeavour to draw together and make space available for others with an open heart. One should not become selfish and consider only one's own comfort.

3. Hadhrat Aishah (radiallahu anha) narrates that Rasulullah (sallallahu alayhi wasallam) went to bed. He remained laying on the bed until he thought that she had fallen asleep. She says:
"Rasulullah (sallallahu alayhi wasallam) slowly removed the blanket, put on his shoes very quietly, opened the door silently and went out. He then closed the door silently."

On this occasion Rasulullah (sallallahu alayhi wasallam) went to Jannatul Baqi, the cemetry. Upon his return, he explained the reason for his actions:
"I thought that you were asleep. I did not wish to disturb you and I feared that if you awoke and found yourself to be alone, you may become scared."

(Muslim)

The hadith states with clarity that Rasulullah (sallallahu alayhi wasallam) was averse to disturbing Hadhrat Aishah (radiallahu anha). This demonstrates the importance of not disturbing others by means of our acts and attitudes. A Believer must always consider the next person and not behave in a neglectful and inconsiderate manner. Such disregard for the privacy and peace of others is contrary to the Shariah.

4. Hadhrat Miqdaah (radiallahu anhu) narrates that three people (himself included) were once the guests of Rasulullah (sallallahu alayhi wasallam). He says:
"After Isha we would go to sleep. When Rasulullah (sallallahu alayhi wasallam) returned late at night he made salaam in such a way that if anyone was awoke he could hear it and if anyone was asleep he would not be disturbed."

(Muslim)

The few narrations cited above will convey the great importance of social conduct in the lives of Muslim. Islam lays much emphasis on such matters. Social conduct is an integral part of the Shariah. It canno't be separated from Islam. This subject has been dealt with in detail in our book, 'Aadaabul Muaasharaat' as well as in the Beheshti Zewr from Part Ten onwards. A study of this subject should definately be made by all Muslims.

ROOH TWENTY FIVE: THE DISTINGUISHING CHARACTERISTICS OF THE NATION OF ISLAM

It is essential for Muslims to be distinguished from the followers of other religions and cultures. Muslims should be recognizeable from their external appearances. External appearance is among the salient features of Islam. In such external appearance, the identity of the nation is maintained and Muslims are guarded against assimilation into other non-Muslim cultures. Islam thus stresses the importance of external appearances.

Islam prohibits unnecessary adoption of the ways and appearances of other nations. Certain acts which eliminate a Muslim's identity are haraam even if they are not the special characteristics of other communities. Thus, shaving or cutting the beard, wearing shorts which ex-

pose part of the satr, etc., are completely forbidden. If a Muslim along with the adoption of such haraam ways despises or mocks at such Shar'i prohibitions, his act of transgression progresses from sin to kufr.

Then there are certain things which are not exclusive to any particular community. The adoption of such things will be permissible. If a form of dress is particualr with a non-Muslim community, it will be sinful for Muslims to adopt such dress even if the Shar'i requirements in regard to satr concealment are fulfilled by such attire. Another example of prohibited imitation is to eat sitting at tables with knives and forks. This way of eating is the manner of an alien community. Islam has taught its adherents a special way of conduct in eating. Therefore, it will not be permissible to adopt the ways of non-Muslims in this regard even if such ways have no religious undertones. If the ways adopted from the kuffaar are of religious import as well, then it will amount to kufr, e.g. wearing a cross, etc.

Then there are such things which are of neither religious nor cultural import. Such things are of real use and benefit. Even if such things are the inventions of the kuffaar, there will be nothing wrong in adopting them. This applies to inventions of transport, communications, weapons and other items of benefit. However, in such matters, the layman should not determine the permissibility or prohibition of anything. He should obtain the advice and direction of the Ulama who will properly inform him.

It is also prohibited to adopt the ways and appearances of such Muslims who happen to be fussaaq and bid'atis. It is also prohibited for men to take on the attire and appearance of women and vice versa.

Some Qur'aanic aayaat and Ahadith on this subject will now be cited.

1. Allah Ta'ala says:
   "Shaitaan said: 'I will teach them to ruin the appearance made by Allah."

(Surah Nisaa)

Examples of ruining the appearances bestowed onto us by Allah Ta'ala are shaving the beard, tattooing, women cutting their hair, etc.

Different rules apply to the changing of appearances. Certain changes are prohibited as mentioned above. Certain changes pertain to adornment and are waajib (compulsory), e.g. clipping of the moustache, cutting nails, removal of the hairs below the navel and under the arms. Other changes are permissible, e.g. for a man to shave the hair on his head, to cut the beard after it has exceeded a fist-length, etc. Such permissible ways of adornment are decided on by the Shariah and not by custom. Custom is not on par with Shariah. Furthermore, custom is subject to change with the times and attitudes of people, but not so the Shariah.

2. Allah Ta'ala says:
   "Do not incline to the transgressors-for then the Fire will touch you."

(Surah Hood)

The Qur'aan prohibits Muslims from inclining (or adopting) to the ways, cultures and customs of the kuffaar. Inclining towards them is punishable by the Fire of Jahannum as is stated in the above aayat. It is evident that if one adopts a culture or the ways of a particular people, it will be because of one's pleasure for such ways and customs. The heart having inclined towards the aliens, adopts their ways which it finds pleasing and attractive. But, Islam forbids its followers to incline towards the transgressors and the kuffaar.

3. Hadhrat Abdullah Bin Amr Bin A's (radiallahu anhu) narrates that once he had on him two garments which were dyed a saffron colour. Rasulullah (sallallahu alayhi wasallam) commented:

   "These are among the attire of the kuffaar. Do not wear these."

(Muslim)

Such bright coloured garments are nor permissible for men.

4. Hadhrat Rukaanah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
   "The turban tied on top of a topi is a differentiating factor between the mushrikeen and us."

(Tirmizi)

Wearing of turbans is common to both Muslims and non-Muslims. The Islamic aversion for imitation of non-Muslims is so great that it considered it necessary to create a difference in the wearing of the turban even if such difference was not visibly discernable. Hence, Rasulullah (sallallahu alayhi wasallam) ordered Muslims who donned the turban to have a topi on as well. The turban will be tied on top of the topi.

5. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Whoever imitates a nation (in its ways and culture) becomes one of them."

(Ahmad, Abu Dawood)

If a Muslim adopts the appearance of the kaafir and faasiq, he will be associated with them in the sin.

6. Hadhrat Abu Raihaanah (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) prohibited ten things. Among these ten things prohibited was to line garments with silk in the style of the non-Muslims (of that time).

(Abu Dawood, Nisaai)

7. Hadhrat Ibn Abbaas (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah curses those men who adopt the appearances of women and those women who adopt the appearances of men."

(Bukhari)

8. Hadhrat Ibn Abi Mulaikah (radiallahu anhu) narrates that it was said to Aishah (radiallahu anha) that a certain woman wears shoes which resemble the shoes of men. Hadhrat Aishah (radiallahu anha) commented:
"Rasulullah (sallallahu alayhi wasallam) has cursed women who imitate men."

(Abu Dawood)

Such imitation is greatly in vogue in our day. In such imitation is a double sin. One sin is the imitation of the opposite sex which in itself is prohibited. The other sin is the imitation of the kuffaar by adopting their styles and fashions of dress.

9. Hadhrat Hajjaj Bin Hassaan (radiallahu anhu) narrates:
"We went to meet Hadhrat Anas (the prominent Sahaabi; on this occasion Hajjaaj was a little boy). My sister Mugheera told me that at that time I was a little kid and I had two plaits on my head. Hadhrat Anas (radiallahu anhu) rubbed his hand over my head, made dua for barkat and said:
'Cut off these plaits because this is the style of the Jews.'
(Abu Dawood)

10. Hadhrat Aamir Bin Sa'd (radiallahu anhu) narrating from his father says that Rasulullah (sallallahu alayhi wasallam) said:
"Maintain clean the area infront of your houses and do not imitate the Jews."
(Tirmizi)

11. Hadhrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Allah curses the woman who adorns the hair (of others by means of adding hair) and the one who desires such adornment of hair, those who tattoo and who are tattoed."
(Bukhari, Muslim)

Adorning hair by the addition of hairs for women is mentioned in this hadith. If the hair added is human hair, such adornment will be haraam in all, cases. If the hair is artificial and has not been made from some haraam or impure substances, it will be permissible for a married woman to resort to such adornment with the permission of her husband and for the sake of her husband. But such adornment will not be permissible for unmarried women because in presenting an artificial appearance with long hair is deception. She will be deceiving others.

Tattooing is forbidden in all circumstances.

13. Hadhrat Ali (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) had an Arabian cross-bow in his hand. On this occasion Rasulullah (sallallahu alayhi wasallam) saw a cross-bow of Persian origin in the hands of a Muslim. Rasulullah (sallallahu alayhi wasallam) commented:
"Throw it (the Persian bow) away and take one like this (Arabian bow)..."
(Ibn Majah)

From this command of Rasulullah (sallallahu alayhi wasallam) it is apparent that the objects of use of other nations should not unnecessarily be adopted. This applies to weapons and all other items of use and benefit. If Muslims have their own equivelant, they should make use of their own products and not give preference to the products of the non-Muslims.

14. Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"Recite the Qur'aan in Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of the People of the Book (Jews and Christians.....)"

(Baihaqi)

Even in reciting, the ways of other nations and of people who do not follow the Shariah should not be imitated.

16. Hadhrat Abdullah Bin Amr Ibnul A's (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:
"A woman who imitates men and a man who imitates women are not of us."

(Targheeb)

It is very essential that Muslims adopt Islamic ways and methods in all their affairs, whether worldly or Deeni. There is great benefit in Muslims maintaining their Islamic identity in all their affairs and not only in matters pertaining to worship. The Qur'aan and the Hadith emphasise this. Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:
"My Ummah will be split into seventy three sects of which all, save one, will be in the Fire."

People enquired:
"Which group will be saved (from the Fire)?"

Rasulullah (sallallahu alayhi wasallam) replied:
"That group which will be on my path and the path of my Sahaabah."
(Tirmizi)

'Path' in the context of this hadith refers to the Way which has to be followed. Following a way in opposition to it leads to Jahannum. Rasulullah (sallallahu alayhi wasallam) did not restrict his 'Path' to any specific department of the Shariah. This hadith covers both mundane and spiritual matters. Affairs pertaining to our wordly life as well as Deeni life are included in the Path of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. What actually constitutes the Path of Rasulullah (sallallahu alayhi wasallam)? This is not a question which everyone can expound on the basis of his opinion. In this matter, the masses have no option other than enquiring from the Ulama who understand these issues. They have to follow the Ulama. Without following the direction given by the Ulama, the Deen of the masses is not safe.

MALFOOZAAT
(STATEMENTS OF HAKIMUL UMMAT HADHRAT MAULANA ASHRAF ALI THANVI)

★ The commercial peers (spiritual guides) say that they will not divulge the special mysteries without one becoming bay't to them. This is nothing but their fabrication. Indeed, what are the special mysteries which they will not divulge? Most certainly, whatever mysteries were essential (for Muslims) were delivered to the world by Rasulullah (sallallahu alayhi wasallam) from the hill-tops, from the mimbars and in public. In fact, whatever 'special mysteries' they (the commercial mentors) claim to know of --- mysteries which are apart from what Rasulullah (sallallahu alayhi wasallam) had divulged, are evils. By means of such evils they are desirous of trapping people in their pernicious nets of deception. Most assuredly, they are unable to publicly divulge such evils. Indeed, their 'special mysteries' are such evils which they can not divulge even after one has become bay't to them, for no one will divulge his own faults and evils.

★ The majority of these customary 'spiritual guides' are ignorant. They speak whatever notriety comes to their lips. They consider initiation into the Path to be sufficient for salvation.

★ The commercial peers are adept at schemes to strangle people (i.e. destroy their Imaan).

★ It is indeed grave and highly dangerous to give up one's Math-hab for a worldly motive, e.g. a Shaafi becomes a Hanafi or a Hanafi becomes a Shaafi merely for some worldly reason.

★ There is no difference of opinion (among the authorities of the Shariah) regarding the Nuzool (decent from heaven) of Nabi Isaa (alayhis salaam). There is Ijma' (Consensus) on this belief. Only the Qaadiani who himself claimed to be Nabi Isaa has denied the Nuzool of Nabi Isaa (alayhis salaam).

★ Do not commit sins and death will be easy for you. Do not incur debt and you will lead a free life on earth.

★ During these times some people are proclaimed as pious and learned. However, they divert their children into the pursuit of secular education. I am sure that such people regret even the fact that they are 'aalim'. They must be wondering: 'Why did we acquire this (Deeni) knowledge? 'Why did we not acquire English education?' Indeed, this condition is highly dangerous, for they are denigrating and despising the Knowledge of the Deen in their hearts. May Allah Ta'ala have mercy on them and may He guide them.

★ In their mission of proclaiming the Haqq, the pious Ulama and Auliya whom we follow never feared the criticism of those who insult. There is only one attribute in our Ulama which people dislike, viz., their stand of proclaiming the Truth. Truth is always bitter. This is what we love so much. Thus, there is no scope for detestation.

★ In this time, the women of most nations have been overtaken by the malady of immodesty.

★ Leave alone the public --- even Ulama have become entangled in the prevailing political confusion. They too have exceeded the bounds (of the Shariah). Much of the deviation (dhalaal) prevailing nowadays has spread as a result of such Ulama (who violate the Shariah in their political pursuits).

★ Today is the age and reign of atheism and materialism. The poisonous effect is such that respect and honour for Rasulullah (sallallahu alayhi wasallam) are being banished from the hearts (of Muslims).

★ In the majority of cases, corruption is the consequence of increasing association (i.e. striking up unnecessary association and relationship). Association with others should be reduced to the degree of necessity.

★ To cherish long and distant hopes is evil.

★ For liquidation of debt, recite after Isha, "Yaa Mughni" eleven hundred times. Before reciting this, recite Durood Shareef eleven times and after completing the recital of "Yaa Mughni", again recite Durood Shareef eleven times. This has been prescribed by Hadhrat Hajee Imdadullah Saheb (Rahmatullah Alayh).

★ Emulating the westerners has become thoroughly ingrained (in Muslims). Appearances, ways and styles of the west have become the life-style of Muslims.

★ Nowadays the ailment of futility (nonsensical and useless acts and talks) has overtaken people.

★ People are excessively obsessessed with dreams. Their concern for things which they dream is greater than their concern for things which effect them during their state of wakefulness. How confused are they!

★ The occupation of people of Bid'ah is to perpetually criticize and condemn others. They never speak or do anything beneficial. They lack Deen and they lack understanding.

★ Shariat and Tareeqat are both the same thing. There is no conflict between the two. Thus, Tasawwuf (which is another name for Tareeqat) is not at variance with the Shariah.

★ Durwaishi (Tasawwuf or Tareeqat) is to obey the Commands of Allah Ta'ala fully. The gain of Durwaishi is the obtainal of Allah's Pleasure.

★ Durwaishi requires total obedience to the Commands of Allah Ta'ala, be such commands external, e.g. Salaat, Saum, etc., or internal, e.g. Sabr, Shukr, etc.

★ Neither kashf (inspirtional revelation) nor karaamat (miracle) is a requisite of Durwaishi.

★ Kashf and karaamat are incidental to some Auliya while not to others. It is not necessary that every Wali demonstrates acts of kashf and karaamat.